

(137)

ib: *Handwritten flourish*  
*His Book*  
1864  
*Handwritten flourish*



P 29474

Sloane 831.

~~CIV~~ 1/9

2

Marie Glouers late woefull  
Case, together w<sup>th</sup> her ioyfull deliuerance  
written 831

MI. B. 689  
Upon occasion of Doctor Jordens  
discourse of the Mother, wherein hee  
couertly layeth, first the Phisitione  
iudged her sickness a vexation of Sathan  
And consequently the sentence of Lame and  
proceedinge against the Witche, who was  
discovered to be a meane thereof  
~~London with~~

A defence of the truthe against <sup>D.F.</sup> his  
scandalous Impugnations, by Stephen  
Bradwell a member of y<sup>e</sup> Coll. of phisitions  
<sup>in London.</sup>  
Apoc. cap. 15. 4.

Who shall not feare the o Lord & glorifie  
thie name: for thou only art holy, and all  
nationes shall come and worship before the,  
for thy iudgementes are made manifest.

Anno D<sup>i</sup>. 1603.

10 cm.

BRITISH MUSEUM, LONDON, W.C.1.

P 3444

Blome 831.





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A brief and sincere Narration of  
Marie Glouers late wofull affliction.  
effected through the permission of God  
by the handes of Sathan and y<sup>e</sup> media-  
tion of a Witche: from the last of  
April to the xvi<sup>th</sup> of December 1602

Marie Glouer a daughter of Tymothy  
Glouer of little Alhallowes in Thame's streete in  
London, beinge a mayde of fowertene yeres of  
age, incumbered w<sup>th</sup> no corporall infirmitie, but en-  
ioyng a good and vpright state of health, was  
sent of her mother on Friday, the last of April,  
1602 vpon an errand, to Elizabeth Jackson an  
old Chairewoman, dwellinge in the same parrysh,  
who had (a little before that time) conceived a  
quarrell against this mayde, for discouraging to  
one of her M<sup>rs</sup> a certaine fashion of her subtil  
and importunat begging. ~~of her daughter~~ when  
this

The meanes of  
her first being  
taken.

This maide was come into her house, the old woman  
locked the doore upon her, Marie said what good woe  
faulson the latche is sufficient for you and me, my  
gossip (said the old woman) it had byn better if you  
had neuer medled w<sup>th</sup> my daughters apperrell, And  
then rayled at her, w<sup>th</sup> many threats, & cursing, wish-  
ing an euill death to light vpon her. And when she  
had geuen her such kind of intertaynement by space  
of an hower, at last she let the maide goe, w<sup>th</sup> these  
faire words, my daughter shall haue clothes when thou  
art dead & rotten, vpon her departure ymmediatlie,  
the maide felt her selfe euill at ease, and so testified  
as she went homeward, to one Elizabeth Burges  
a seruant of the house adioyning, whose perceiving  
her countenance & colour much altered, had asked  
her how she did. Assone also as the maide was gone,  
the old woman went to that next neighbours house,  
& said, I haue rattled vpon one of the Gossips, & medled  
w<sup>th</sup> my daughters apperrell, & I hope, an euill death  
will come vnto her. Marie Cloutre being thus returned  
home

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home, languished as in a Newmarket State untill Monday  
following in the afternoon. At w<sup>th</sup> time, being in her  
fathers shop, eating of a posset, the same Elizabeth  
Jackson came to the shop door, pretending to haue to  
speake w<sup>th</sup> M<sup>r</sup> Glouer; Marie answered y<sup>e</sup> her mother  
was not at home; the old woman, having fittly  
beheld her, y<sup>e</sup> snappishly replied, that she must  
speake w<sup>th</sup> her, deputed; Marie by some instant,  
returned againe to her posset, but was not now  
able to let downe one drop more of it, her throat  
seeminge vnto her (as she called it) locked vp.  
Here vpon she went to a familiar neighbours house  
for succour, where she was taken moreouer speech-  
les, y<sup>e</sup> blind; y<sup>e</sup> so was brought home to her fathers  
house. The same howeuer her necke y<sup>e</sup> throat did swell  
extremely, y<sup>e</sup> very deformedly, y<sup>e</sup> so did it thereafter  
every day at sundrie times, depriving her of speeche,  
but not much impeaching breathing. She lyked  
to haue fingers thrust downe her throat, and could  
endure



endure how farre soever downe any could convey their  
finger without any disturbance by it w<sup>th</sup> all others  
have

*The manner of her  
first fittes for the  
space of 18 dayes* Eightene dayes together she had these fittes three  
or fower times a day in much extremitie and in  
all that time never receaved any manner of suste-  
nance save by way of miction, or forcible por-  
ring downe w<sup>th</sup> a spoone, and that but a little at  
once, it was so much resisted in passing downe. for  
all that, those eightene dayes being expired, she  
was nothing impaired neither in flesh nor strength

The wednesday after her first falling ill, her fittes  
were so fearful, that all that were about her,  
supposed that she would dye, thereupon her pa-  
rents caused the bell to be tolled for her, which  
Elizabeth Jackson hearing, went againe to her  
next neighbours house & said, I thank my God  
he hath heard my prayer, and stopped y<sup>e</sup> mouth  
& tyed the tongue of one of myne enemies, the  
like words she used at Alderman Gloucers house, &  
at an other house also; adding these w<sup>th</sup> all, &c  
Den=

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vengeance of God on her, and on all generation  
of them, I hope the Devill will stop her mouth.)  
M<sup>rs</sup> Glover hearing of these speeches went to talk  
w<sup>th</sup> the old woman, who denyed all, & desired them  
t<sup>o</sup> speake against her, & yet could not forbear  
but speake these wordes to her face; you have  
not crossed y<sup>e</sup> now, but I hope you shall haue  
as many crosses, as euer fell upon woman and  
children. At this while Doctor Sherman  
and a Chirurgion went vsed who ministered vnto  
her sundry remedies, for the squinny, as they  
then took it to be, but prevailed nothing.  
her chiefest ease was by thrusting som finger,  
or instrument, lowe into her throte, whereby  
somewhat seemed to remove downward. w<sup>th</sup>  
the compass of this time, Elizabeth Jackson  
sent Marie Glover an Orange, as in token  
of kindness, & the maide took it so kindly, t<sup>h</sup>  
she kept it in her hand, smelling oft vnto it,  
the

Doctor Sherman  
used for her cure

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How her left  
arme became  
more specially  
affected

the most pt of that day; but afterward the same hand  
arme & whole side, were deprived of feeling & moving  
in all her long fitts, & not before.

After eightene daies her difficultie of swallowing  
remoued & thenceforth for manie daies, she took her  
sustenance freely, but now her belly was swollen  
and pained in it, & in the breast, certaine moouings  
often in the day w<sup>th</sup> fitts of dummed, blyndnes  
& deformed swelling of the Throte. At the sight  
of w<sup>ch</sup>, Doctor Shereman suspected som superna-  
turall cause to be present, yet because he was  
desirous, to clear the point touching hysterical  
passions, w<sup>ch</sup> might be suspected, he applied  
himselfe thenceforth, to cure the mother of  
all these affections, that might raise such symp-  
tomes; but all being proued in vaine, he  
pronounced & was plainly of that minde,  
that som cause beyond naturall was in it.

Doctor Mounford  
used for her cure

Thenceforth Doctor Mounford was used  
who



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who ministred unto her the space almost of  
thre monthes

About six weeks after Marie Gloucers  
first visitation, she desired to eat of a new  
wheaten loaf, w<sup>ch</sup> was given her, and as  
she was eating of it in the shop, Elizabeth  
Jackson came by the doore, looked earnestly upon  
Mary, but speaking nothing passed by, & yet  
instantly returned, & w<sup>ch</sup> her like look & silent  
departed. At w<sup>ch</sup> doing the bread w<sup>ch</sup> she was <sup>The second man</sup>  
throwing, fell out of Marie Gloucers mouth, and <sup>of her fitt.</sup>  
her selfe fell backward, off the stoole where she  
sat, into a grievous fitt. from this day forward,  
even to the day of her deliuerance, she had a fitt  
for every sustenance, that she took, & every time  
that she went to bed, on her worse day; w<sup>ch</sup> wor-  
se day, was every other day, wherein she had a  
long fitt, w<sup>ch</sup> began at a fitt howe: but on the  
better day, had only fith fitts, and came at taking  
suste.

sustenance.

Not long after this upon a Sabbath day Mary  
Glover went to the next parish church to hear a  
sermon; Elizabeth Jackson being there first, stood  
up in her pew to look upon Mary, And after that  
(as though she would shun the occasion of being noted)

The third increase looked at her, under the arm of another woman,  
of her fitt

and stood leaning upon the pew; whereupon pre-  
sently, Marie Glover feeling her selfe amiss, was  
brought home, & fell into a grievous fitt. where  
through repetitions of the witch's words, increas-  
ed both in strength & in strengned daily. In  
so much, as now, she was turned round as a  
whorl, with her head backward to her hipped; &  
in that position rolled & tumbled, with such violence  
lent, & swiftened, as that their payned in la-  
ping her from receiving hurt against the bedstead,  
& posted, caused two or three women to sweat;  
she being all over, cold & stiff, as a frozen  
thing

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thing. After she had ben thus tossed & tumbled,  
in this circled roundnes backward, her body was sud-  
denly turned round the contrary way, that is, her  
head forward betwene her legges, & then also rolled  
& tumbled as before. After certayne dayes spent  
in this fitte, she came to haue exceeding wyde  
gapinges, w<sup>th</sup> her mouth, during the w<sup>ch</sup> there  
did flie out of her mouth, a great venemous  
& stinking blast; w<sup>ch</sup> one time did hit her mother  
vpon the face, in such a feeling sorte, as she thought  
her eye had ben stricken out, & made her face to  
swell & smart very much, for many dayes. Another  
time it touchyd her mother vpon the naked arme,  
& caused it to swell & be sore, for fourteene dayes  
after. At another time, the like did smyte her  
sister Anne vpon the face, & caused it to blister  
& swell. And againe at another time, the like  
did light vpon M<sup>rs</sup> Lumbes her face, & caused  
it to be very sore, the stinke wherof made  
her stomach sick, & held a noysome impression in  
her



Reliefe by  
Charmes

her a great while after. Upon the aboyding of  
these ventmours blasts, It came to such ease and  
shortning of her fill, as her Parents were in  
som hope It should haue ben cleane deliuered there-  
by: though it fell out otherwise afterward, for  
these seemed to be procured, by som extraordinary  
& unlawfull meane w<sup>th</sup> a Whisition in those tyme  
vsed, as the maye hath affirmed vpon her oath.  
w<sup>th</sup> I not would neuer haue mentioned to the reader  
but for necessary regard of the truth, least any  
man, supposing her relief to haue come by natu-  
rall meane, should quit the caused of every sup-  
naturall thing. And yet we must say somewhat  
more, seeing we are bound to say thus much. we  
believe it had ben easier for him, if he had ioy-  
ned in prayer & fasting, w<sup>th</sup> those, w<sup>th</sup> he so  
scorned & reproched for moving it, yea though  
he had reaped the imputation of a Puritan for  
his labor, rather then to haue vsed faithles charmes  
to

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To get the glory of a cure, w<sup>th</sup> his consent could  
him the cure of Phisick could not reach. But how  
can yo<sup>r</sup> beleevut saith, our Saviour Christ when  
yo<sup>r</sup> seeke glory out of another, and seeke not the  
glory of God alone.

Whereto the Parents kept Mary Glouers  
affliction secret, acquainting none therewith, but some  
of their neighbours, like faithfull Christians also dis-  
clayming, to take any benefitt by unlawfull remedies.  
Whilste she remayned thus in some mitigation of her  
fitt, beholde, occasion was taken one day of her moth<sup>r</sup>,  
to haue her abroad w<sup>th</sup> her, into the citie. As they  
went, they met w<sup>th</sup> a wretched woman Elizabeth  
Jackson, After whose view Marie was so troubled,  
t<sup>e</sup> constrained was the mother to retorne speedelie  
home, and so relinquisht their further intended  
Jorney. At home Marie fell into a double encrea-  
sed fitt; w<sup>th</sup> dayly proceeded, w<sup>th</sup> many vntouth no-  
uelties, & strange characters, of a new stamp, though  
out of the old forge. for about thre of the clocke,

every

The fourth  
encrease of  
her fitt.

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every second day, she sodenlie changed in her counte-  
nance, becoming more pale & wan, her eyes deadish  
her chin falling into her bosome, w<sup>th</sup> a stiffness in all  
her parts. And being laide upon her bed, her face  
upwardes, there appeared in her brest, a notable  
heaving, or rising, w<sup>th</sup> successiue fallings, very fre-  
quent, & fast going, and lying thus, now stretched  
all at length, she was sodenlie & all at once (no  
moving thereto more then other) snatched from her  
pillow, a foote length or threabouts, downe toward  
the bed's feet. then lying thus w<sup>th</sup> her head & shoul-  
ders lowe, and at all disadvantage, by reason of  
shooting downe from the pillowe, she would gaite  
to arise & sit upright, w<sup>th</sup>out the help of any hand  
thereto. her arising being very slow, and by long  
degrees, w<sup>th</sup> her chin bent downe to her brest, her  
face and neck somewhat swollen. when her body  
thus sat upright, then did her neck stretch out much  
longer then naturall, her face and neck appearing  
more lank, at that time, & thinner then presently  
before: although in her rising, as also before, her  
neck



necke, armes & all the rest of her body were stiffe, yet  
 now being risen, she could turne her head sometime one  
 way, sometime another; now looking forward or from  
 ming, then therewith or smiling; her eyes all this  
 time fast shut, & turned upward into her head.  
 Using likewise her armes very nimble, sometime as  
 though she flourished like a fencer, sometime as though  
 she drew a bow to shoot; & that towards sundry pla-  
 ces. so did she, then, play w<sup>th</sup> her fingers; now  
 as though she had had an harp, then as though  
 she had a paper of virginalls before her.  
 These being passed, she sett her fifts to her sides, &  
 lifted the shoulders, aduancing (w<sup>th</sup> all) her body.  
 as though she would daunce: sitting all this while,  
 dumbe, blinde & senseles. Then did she performe very  
 nimble & strange motions of her hands, & fingers,  
 sett together, sometime before her, some time be-  
 hind her, & suddenly in a moment became all ouer  
 stiffe againe. in w<sup>th</sup> stified sitting, her head and  
 brest writhed about, slowly, towards the beds  
 head,

1 2 3 4 5 6 7 8 9 10 CM.

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4 INCHES

head; and thre the mouthe made many strange  
artificiall formes, nowthynge somtyme one waye,  
somtyme an other waie, & then gapinge straunge  
noyse deliuered out of the throte a violent blas-  
phemous sound (tesh) in a long accent vpon  
the end; the noyse wherof made amased all y<sup>e</sup>  
first heare it. & this was thre so repeated,  
whylest her head was writhed backward on that  
side, the aforesaid sundry strange deformed  
mouthes, euen passing betwene. Then from  
y<sup>e</sup> side to the other side, as much backward  
the head was turned, so suddenly & swiftly,  
as was very admirable to the beholders:  
wherelike the mouth was abused w<sup>th</sup>  
the same distortions, gapinge & blaspheminge, in  
figure & number, as before. After this, her  
face & brest turned, w<sup>th</sup> the same stormes, for-  
wards,

ward, as at the first they turned back  
ward; untill her face stood directly forward  
against. And finally, her body lay downe,  
w<sup>th</sup> that semblable slow motion, wher  
by it formerly rose up. All this  
is but a description, of the seculall frequency  
of passages, belonging to one course of <sup>per</sup>now  
double increased fitt; w<sup>th</sup> course was repea-  
ted all over, precisely, six times, before she  
returned to her selfe againe: w<sup>th</sup> happened  
at six of the clocke in the Evening. Two  
or three points, w<sup>th</sup> were diligently obser-  
ved in this kind of fitt, are worthy here  
to be noted, as we passe on further.

It is here said, & her body was laid downe  
again, by & like slow motion, in w<sup>th</sup> it arose  
to fitt up. One tyme, as it was so goinge  
downe;

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went, some there present, desiring to see what  
would befall, if she were thrust downe at once,  
did suddainly (laying their hand on her brest)  
beare her body downe to the pillowe, but as  
t'hus, her body went downe, so her feet rose  
up, from the bed (the stiffness was such  
thoroughout all her body) and their hand  
being taken away, the head & brest rose up  
after, & the feet contrariwise went downe;  
like as a post or pale crooked in the midst, &  
lying upon the crooked pt, if a man treade  
downe ~~the~~<sup>this</sup> end, the other end mounteth up,  
& contrariwise. And after that the body  
was risen up againe, in the same height  
& position it was in, when the hand was  
applied to it, it thereforthe proceedes in its  
owne ordinaty motion, & was becomming, but till

it fully settled downe upon the pillow. Other  
again, an other time, not thrusting her body  
downe, at one push so, but yet forcing it  
downe faster then its ordinary pace, & so  
leading her on her pillow, the body did  
slowly rise againe, to that place where  
they began to beat it downe; & then againe  
went backward, moving to the first begin  
fashion. Secondly, when her body was layd  
at length quietlie, betwene some of their  
cousters of her fitts, the company present would  
sometimes fall to prayer; whereupon when they  
pronounced the first petition, Desuer us from  
euill, her body would be throned from the  
place where it lay, sometime to the bed's end,  
sometime to the bed's side, like to haue fallne  
off the bed, saue that she was <sup>not</sup> refuted

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ſe kept, by the ſtanders about her, in w<sup>ch</sup> deformed  
thromwing, her body woulde be ſtrangely writen  
ſmoked, backward, or ſideway, & remaine ſo  
a good ſpace: or ſometime on her belly, untill  
a little before her body ſhoulde begin, to ariſe,  
into a new courſe of abuſed motions & deformed  
geſtures, as is before deſcribed. for againſt  
y<sup>e</sup> inſtant, woulde the body ſoftly turne, till it  
lay on the backe; & then ſhoulde ariſe by a long  
delayed motion, as is ſaid. Thirdly, one time  
it fell out, y<sup>e</sup> the body having ben caſt out of  
order, at the prayer, it began to riſe againe  
in the middle, before y<sup>e</sup> body was well turned  
upon the backe, one ſide ſo riſing before y<sup>e</sup> other;  
w<sup>ch</sup> ſeemed woulde be very hard to be done; not-  
withſtanding being both ſideways, & her body  
bent round forward, her head towards her belly,  
it revolved up, to ſitt upon one hip, but before y<sup>e</sup>  
her head began to turne, into theſe deformed  
motions,



motions, her body fell downe upon the right side; where  
 it was about halfe a quarter of an hower, before it  
 could recover vp againe; her arising seeming (as it  
 must needs be) w<sup>th</sup> much inforcing the instruments  
 of y<sup>e</sup> body. Som of the bespokeners thought it was w<sup>th</sup>  
 the help of her right arme, because that in risinge,  
 they felt it beare upon the bed; but there was no  
 reason in that; considering y<sup>e</sup> in this time, all her  
 parts were someleas, & stiff. now returne we to our  
 story.

After all these things thus passed, Mary Clout The fift  
 being one day at Shrist Clouters house, brought encrease of  
 thither to meete face to face, w<sup>th</sup> Elizabeth Jackson, her fitt  
 (on a day, wherein Marie was newly before come out  
 of one of these great fitts) before she could speak  
 five wordes, in the presence of that woman, she was  
 taken w<sup>th</sup> an other farr differing fitt; w<sup>th</sup> Salbee  
 described.

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INCHES

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described in the last place. This kind of fitt, is this only  
It also had at sundry other times, by occasion of bringing  
of old woman to her: as shall be by some instances more spe-  
cially delivered hereafter. Before we passe this place  
the reader is to be advertised, that as Maist Cloute  
was now, by this encounter, before the magistrats  
come to haue two small strange negotiations, one rather  
ordinary, because it kept every other day, about a  
certaine house as aforesaid, the other extraordinary  
ordinary, in as much as it came at all soulders & dayes when  
the old woman came to her, is not else; so was her for-  
mer described ordinary fitt, strengthened & lengthened  
yea with some new additions, which is more augmented  
her contagious coming to her. And with that to witte  
every degree of growing of that ordinary fitt, were  
put the reader to much more paines, is yet never the  
better lookit vnto the truth, we shall therefore imploy  
the remainder of this history, first vpon the ordinary fitt  
as

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as it was aduanced vnto his full height & strength,  
wherein it continued to the day of her deliuerance;  
and then vpon the extraordinary, as it was obstructed  
to fall out, both when the witch was openly, as  
also, when she was most secretly brought in vnto her.

Enter second day, about twelue of the clocke, Her ordinary  
her eyes were drawn vp into her head, her tongue <sup>fitted in the</sup>  
close restrained to the bottom of her mouth, & her <sup>last degree of</sup>  
neither iawes, nor vntooths, widened, fell open by force,  
& closed againe, her neck stretching out, & she wal-  
king vp & downe, betwene two persons leading her,  
vntill her left leg became senseles. Then was she  
laid vpon a bed, & presently her left hand (which  
vntill then, was at perfect libertie) was snatched  
into a fist, & close touched to her foot: where it  
lay, without sense or motion, so hard held, & it  
would not, without some good violence, be plucked  
from thence. In like manner all the left side, sauing  
& the leg lay stretched outright; the toes not  
con-

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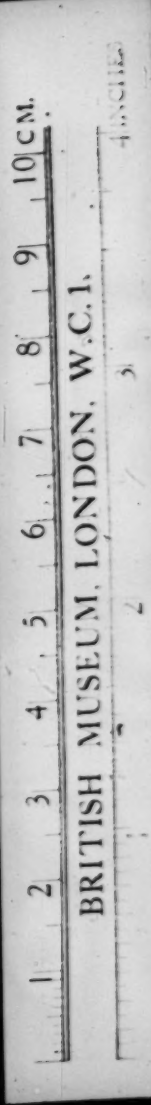
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contracted as the fingers of the hands, nor altogether  
so stiff. the whole side returned an equal natural  
temper, & the pulse unchanged; except that it went  
a little faster; her hearing also, on that side, <sup>was</sup> ~~was~~  
yet her understanding, together w<sup>th</sup> her hearing,  
on the other side, remained. But as the parts of  
that left side, were thus stiff & congealed, so con-  
trariwise, the arm & leg, of the right side, were  
so limber & light, to move, as no resolved member  
use to be, nor any naturally constituted member,  
of such magnitude, in health, can be. Yet not for  
at all times, alike, during the quietness of her  
sitt, but (in this respect) diversly, at divers <sup>times</sup>, ~~times~~ <sup>ac-</sup>cor-  
ding to more or lesse, moving admiration. After  
that she sat thus, byen a while, lifting up that  
right <sup>hand</sup> ~~hand~~ towards heaven, w<sup>th</sup> her mouth not  
move, though not the arm) as trading and  
from thence, & breathing at great libertie, sud-  
denly there would arise a swelling in her belly, as  
great

great as a football: (the swelling not being great then  
before, but a great waight very sensible to her) then,  
as when a man standing a stride upon a quake mire, press-  
ing downe one foot, the other boundeth up, even so, did  
certaine motions, betwene the belly & brest, rebounding  
wise, answered One an other, for five or six returns.  
which was very painefull unto her, as out of her fit  
she would testifie. then the mover seemed, by a vi-  
sible gliding along the brest, to mount up to the  
chamitch bone, where making the stay of halfe a  
minute, it passed into her throat. whereupon  
suddenly, her head was snatched backward, & her  
eggs upward: whereat was a stay of her breath  
for a little pause, but very shortly she recovered  
to drawe it againe, & beat strongly on the bed,  
with her right leg, & upon her throte (if she went  
let alone) with her right hand: rebounding also  
with her body oftentimes, & roaring with a hoarse &  
quavering voyce: yea, whilst she was pressed downe,  
upon



upon the throat (w<sup>ch</sup> usually It was at this time)  
w<sup>th</sup> the strength & might of a strong man, not hand  
then his own, being sometimes added unto him. After  
undry, but inextant number of those roaring rits  
is tossing, w<sup>ch</sup> lost her throat was compressed, the  
swelling of her throat would geve a suddane  
ioulte, downe into her brest, and working th<sup>er</sup>  
as before, but a few turnes, made (against) a sp<sup>eed</sup>  
repasse to the throat; is so an other ryming fitt, w<sup>ch</sup>  
beating her body, all as before. Then eft sones sh<sup>ed</sup>  
into the brest, is eft sones returned to the throte  
in one is the same maner, about one hundred & f<sup>ifty</sup>  
tymes, untill she attained rest: every of those returnes  
conteyning fixe, or six, or more, strong ryming, &  
violent plunging, w<sup>ch</sup> her body; is allwayes  
when the last came, she gave a signe, at the  
very moment of the concluding of it, by lifting  
up her right hand. This storme being past, a calme  
ensued for more then a quarter, or (very neare)  
half



halfe an hower. w<sup>ch</sup> calme was not free libertie, but a  
 condition of quethling, like y<sup>e</sup> s<sup>t</sup> was in, before t<sup>he</sup>  
 rising in h<sup>er</sup> belly & brest began. After w<sup>ch</sup> time, an  
 other rising, & moving, in h<sup>er</sup> belly & brest begunneth,  
 & proceedeth by the same passages, & returneth, in all  
 respects, as is before described. T<sup>he</sup>nd, w<sup>ch</sup> i<sup>n</sup>ter=  
 missions of scarce halfe an hower, h<sup>er</sup> dryngg and  
 plangmgg should on, from two (yea at last one) of  
 y<sup>e</sup> clock after noon, or before, untill six, seven or  
 eight at night, before t<sup>he</sup> whole full began to decline;  
 w<sup>ch</sup> t<sup>he</sup>n was in t<sup>he</sup>s<sup>e</sup> manner.

At t<sup>he</sup> end of h<sup>er</sup> dryngg pangg, in a very mo-  
 ment, upon t<sup>he</sup> lifting up of h<sup>er</sup> hand, in sight of ita-  
 sing, t<sup>he</sup> same hand w<sup>ch</sup> was so limber & light before,  
 would, starting wise, pith into t<sup>he</sup> forme of a diall  
 hand; t<sup>he</sup>at is, t<sup>he</sup> thumb & forefinger being exten=  
 ded, & t<sup>he</sup> rest clasped in: at w<sup>ch</sup> instant, t<sup>he</sup> be=  
 came much, a like. stiffe on both sides, & was like  
 wise

The manner of  
 her coming  
 out of her sitt

most deprived of all manner sense & feeling; as by all con-  
venient proof, & might be, made, hardly been apparent.  
This hand, now, forgetting now the arm, was con-  
sidered stiff (and therefore made to nature's purpo-  
se of motion insurmountable) did, even then, begin to  
move upwards, towards the mouth; but now sur-  
prisingly, as may well be compared to the sand of a  
clock, & pointing the hands: all the rest of her  
body being still, her breathing & temp quiet, and  
perfect, until the hand was risen so high, as to be  
equal to the elbow, you could not have dis-  
cerned the moving; but after that time, it was  
discernable to the eye. After half an hour, or there-  
abouts, this pointing finger approached near  
the mouth; sometime, in coming up, it touched first  
in the neck; & then (as if it knew it were wrong)  
it would creep up by the chin; so, when it was com-  
ing to touch the upper lip, both the lips deformedly grin-  
ning,

grinning, did open, & so soon as it touched the teeth,  
 (w<sup>ch</sup> from the beginning of her start, were now so clas-  
 ped, the upper range over the nether, as she could not  
 possibly set them so much over, when she <sup>was</sup> w<sup>ch</sup> with, as  
 hath ben proude,) the mouth flew wide open; in  
 went the finger, as far as the hand could permit it,  
 & immediately returned, by a soft stealing pace,  
 though not so slow as it came up: nether teasing,  
 till it came to the very place, from whence it first  
 began his motion: whence it quietly rested; but held  
 his forme, position & stiffness still; the teeth also  
 were locked fast againe, at the very ptmg w<sup>ch</sup>  
 the point of the finger. This hand being thus  
 lodged, & the bespokenes hauning a little pause (as  
 it were) to w<sup>ch</sup> & cast their eyes; behinde the  
 left hand, w<sup>ch</sup> from two of the clorke had remay-  
 ned hand conuulsed, or crampne together into  
 a fist, w<sup>ch</sup> great leasure, thruste forth the  
 thombe; & after that the forefinger, & so proude  
 dete/



delly to the moute; & againe returneth to his place,  
as did the right hand: w<sup>th</sup> these two only point  
of difference, that this moued upward a little  
more manifestly, & constantly, w<sup>th</sup> <sup>out</sup> interruptions,  
then the other; & that this finger, spending  
a little longer time in the moute, then the  
other, was seized upon by the teeth, in his returne,  
& was ever fayne to be snatched out, by some  
assistant, & wayted to that purpose. Here  
by the way, is generally to be observed, in y<sup>e</sup> going  
up & downe of these handes, & if a stander by  
did violently (as to game time) thrust the hand  
upward, as it was ascending, or yet downward,  
as it was descending, it would <sup>loosely</sup> ~~surely~~ returne  
to the same place it was in, before the <sup>constraint,</sup> ~~the~~  
~~in it~~ <sup>and</sup> from thence, proceed forth to the  
motion it had begun. Also, if either hand  
were pulled out of the moute, before the time,

in it would againe, as though all complements  
 should be accomplished. Now, when the left  
 hand is lodged in his former place, then  
 the three fingers of the right hand, w<sup>ch</sup> was  
 clasped in, unclaspe, & strike forth, one after  
 an other, by strange order; w<sup>ch</sup> no sooner doe  
 obtayne their former libertie, but <sup>all her senses</sup> they retoune <sup>all this while</sup>  
 against her understanding, the same moment <sup>deprived</sup>  
 The matter being demanded, when she was out  
 of those fits, how she felt her selfe in all this  
 passage, answered, & she perceived suddenly,  
 all her senses to be taken from her, at that  
 start, & that they returned also againe, sud-  
 denly, but touching what time, or actions  
 passed betwene, she utterly knew nothing. The  
 next, the other three fingers of the left hand,  
 opened by the same method, that the right did,  
 next that, her eyes; but w<sup>ch</sup> many <sup>and</sup> nothing

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and motions of her forehead, twinkling, of her  
eyelids, & turning of the head to every side. when  
by such strife as is said, the sight of her eyes  
were mercifully brought to their proper place,  
then softly she raised her right hand, with lay  
lower, up to the left; that they might meet a-  
bout the middle of the breast. Then the eyes  
againe were brought a little, & the right hand  
was lifted up towards heaven. Next that, she  
strout to open her mouth, with, by little & little,  
she obeyed; moving her tongue, as she doth, as  
it were to say if it were sensible. then  
would she instantly lift up her eyes, & hand, to  
heaven, with the signes of a devote mind,  
& fervent spirit, utter these wordes: O Lord  
I geue thee thanks, & thou hast deliuered  
me, this tyme, & many moe; I beseech thee (good  
Lord)

Short pmi:  
I have  
The alie:



Lord) deliuer me for euer. Neither hath she  
ben able, at any time, to change, or to ad any  
thing to this forme, although she hath many  
tymes purposed, & misadour'd it, w<sup>th</sup> all her power.

Assone as the last note of the prayer afor-  
saide was out of her lippes, her mouth was fast  
clasp'd vp againe, as before, her eyes violently  
drawen vp, & the thombe & forefinger of her  
left hand, drawen a new into a fist. Then also  
appeared (a fresh) those ringes & rebowdings in  
her brest, & belly, & so proceeded to torment  
her, & make her a like terror to all beholders;  
in the very same manner, as hath (already) ben  
describ'd: the difference being only in this, &  
these courses of pangs, after her prayer, were  
more strong & violent, then those before it. This  
done, she laye still, and labour'd againe, to  
retroue her eyes, w<sup>th</sup> such workings in y<sup>e</sup> eyes,  
and

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is foretold, as are before declared: though not with  
so much adoe, but in shorter space. yet this is added  
more, then in the former opening, & at the first  
appearing of the eye, there followes a visible motion,  
like a bird fluttering, or mouse running behind  
a curtain, downe from the craniell bones, into the  
belly: according as in like sort, the same manner  
of motion was observed, in the loosning of every  
ioint of her body, towards the ending of her  
fitt, as I have said hereafter. Her eyes being  
now opened, she lyes peevishly, almost halfe  
an houre; knowing all her friends, but not able  
to speake one word, nor without payne to open  
her mouth: presently then, in a moment, her  
eyes are snatched up againe, the rising and  
rebounding of her brest & belly returns and she  
is driven againe, into the former violent rousell  
of panges; which was (at length) numbered to one

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hundredth & twenty returned, before it gaue out,  
 a most lamentable spectacle to behould. This from  
 course of pangs, after her prayer, being now at  
 length come to the period, & the usuall signe of  
 reaching given, by the lifting up of her hands,  
 she againe reuolued her eyes, w<sup>th</sup> a flustering  
 motion, & suddayns ioult downe her brest, &  
 is before described. After this, the thomb  
 of her left hand, w<sup>ch</sup> was smatged in againe  
 after her speeche, by long persure, extended it  
 selfe, & then when it is at the extent, the  
 flustering motion, w<sup>th</sup> a ioult, goeth downe  
 her brest. In all respects so, are the next three  
 fingers set at libertie; but then, the hand  
 is drawn closer to the brest, then before, it  
 was, & the little finger (though now all the rest  
 be extended) is, more strangely, drawn w<sup>th</sup> in  
 the palme; that ioynt therof, w<sup>ch</sup> maketh to  
 the

The post brachial  
 bone where y<sup>e</sup> little  
 finger is set



the furring of the back of the hand, sticking out,  
very far, & sharp. After that the little finger  
hath been a while, in this position, it offereth to  
move, but is presently checked & drawn close  
again; and so offereth & is checked, three or  
four times. After more about a quarter of  
an hower, thus spent, something appearing  
immediatly under the skinn, made an eminent  
sticking, & working, betwixt the little finger  
& the ring finger, not ceasing untill the finger  
had regained his full strength: at instant  
ant, the foresaid visible motion, was blotted  
downe the breast; but wrote ab great & evident,  
ab any before. All this strange worke, in the  
little finger, hath her selfe sent, steadfastly  
looked at, & considered (being at that present  
effect in her sight & understanding) but felt  
it not, neither was able to command <sup>and being,</sup> offer  
must

wise: then she saw acted before her eyes. At the  
 time, all her left hand was sensible, & then would  
 she wonder to see how, for wrist, for elbow, for  
 shoulder of that side: After that, the wrist, elbow,  
 & shoulder of the right arm: for the right hand  
 was well before: & so the joints of both her legs,  
 her back, her neck; in a word, all the joints of  
 her body she now turned, & successfully loosened,  
 every one of them: giving a particular testimony of  
 a watching motion, swiftly bounding down from  
 the Danish bonds, at the gazing of their liberty.  
 Yet was not here the end of this sorrowful  
 spectacle: for no sooner were all her joints thus,  
 out of their former structure deluded, but they  
 next reared on a fresh, & put into a new line  
 of abuse: even as well might become that proud  
 tyrannous Lord, to whom was committed, though  
 for a very little season, some further rule in the  
 region of her body.

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4 INCHES

Now therefore againe, beghuld, her eyes  
drawen up into <sup>her</sup> head, but nott all her armes  
rest up ouer her head, & very straight &  
right stretch'd out, not abroad, but tou-  
ching w<sup>th</sup>er together. her body is legged also,  
at the same moment, stretch'd out at length,  
in a suddaine stronge motion; & made all  
the bed to shake. At the first going up,  
you must imagine the palms sett one a-  
gainst the other, & the fingers distanced,  
as w<sup>th</sup> as may be; nott thus remaining,  
whilst the beholders might sufficiently  
consider that they saw, both the hands  
is armes turned, w<sup>th</sup> a satche leysure,  
vntill the back of the hands were inward,  
& the palms outward; the fingers still  
extended stiff, & in their former distan-  
ces



21  
re. neither must you conceit any ~~springing~~  
down of the armes to this motion, but  
a full extension; ~~for the~~ <sup>now</sup> writhing outward  
of her fingers, more then of her handes,  
nor of her handes, more then of her armes;  
but ~~all~~ <sup>most</sup> equally & uniformly together,  
until the rounde was halfe performed, and  
somewhat more. This turne was forward,  
the thumbes coming neere to the, in the be-  
ginning of the motion; making <sup>the</sup> a little pause,  
in this somewhat position, back againe w<sup>th</sup>  
the like statelynes, is the same halfe round  
turning made; And a myrmured rest being  
here also afforded, whilst the palmes of the  
handes are againe confronted, behould, on  
a sudden, an other like itting out of her  
body

body and legges, at length, as is aforesaid; And after  
that, a turning of the armes and handes, in  
such Luciferlike ostentation, as before. This was  
done, during an awfully stiffned in all her parts,  
with an absolute voydeness of all sense & understanding:  
with now, at this peride, was brought in  
plate againe, by an arme of power incompara-  
ble; even the arme of him, who hath sett us  
and sure boundes, to the swelling surges of  
the Seas; beyond which, the proudest waves  
thereof. Shall not arise. Thence, her armes  
are layed downe, decently, by both her sides;  
and perfect rest restored unto them; her eyes  
open againe, with little strife, and her handes  
are lifted upwaide, in signe of thankfulness.  
When she hath been thus, quietly, a little  
while, though yet she speak nothing, her  
eye taketh knowledge of her Parents, and  
at

acquaintance, that stands beholding her. At  
length, she laboreth a little, w<sup>th</sup> her mouth  
and throat, and then, there falleth an extra  
ordinary great, and swift marbling ioult,  
downe from the throat, to the belly. At w<sup>ch</sup>  
very time, her tongue is untied, & her lower  
iawes unlocked, & she beginneth to speake, but  
so softly, that if ones eare had not byn laid  
close to her mouth, shee could not haue byn  
vnderstood, but beinge so, she was precluded,  
to utter, a very good & godly prayer, almost  
halfe an hower continued. w<sup>ch</sup>, out of doubt,  
was not before learned, but at the present  
then continued, both, because she repeated many  
things, & sometimes uttered her petitions, in  
sort & setting together, suitable to the igno  
rance of a simple maye. for example: Lord  
fear



Her larger pray-  
er at y<sup>e</sup> end of  
her state

teach me a good vse of this thy affliction, yet  
not as I will, but thy will be done. Otherwise,  
and for the most part, her prayer was very  
feruent, to good purpose, and w<sup>th</sup> great variety  
of spirit: As, for the pardon of her sinnes, the  
manifestation of the truth, the glory of God,  
and satisfaction of his Church: Also, for the con-  
uersion of the woman, calling God to witness, &  
her self added nothing to her owne afflictions.  
Against, for patience & deliuerance in Gods good  
time, & by his owne sole means. Likewise for  
the turbing of Satan, & so went on in strum<sup>t</sup>,  
or otherwise, for curing the imperfections of  
her body. So doe Ie geue God thanks, for all  
her former deliuerances, & this in particular, and  
for that so God redeemed her out of the opinion  
of counterfeiting; & in pt, satisfieth the world  
in the behalfe. All these, & many more benefittes, she  
trauced

These were  
her wordes

trailed, & thynke getting offered, only in the name  
 & mediation of our Saviour & Redeemer Iesus  
 Christ; displaying her owne merites, & submitting  
 her selfe wholly to the will of God; who hath pro-  
 mised, that all thinge shall worke together for  
 the best, to ad many as feare him. In this prayer  
 her voyce by degrees increased, so as at last, it  
 might be heard over all the bed, where she lay.

After all this, she arose, & with a little help of  
 leadmy, walked upon her hygge, againe. The end  
 of this fitt, at last, came to be about twelue of  
 the clocke at midnight; having begunne some  
 after twelue at noone: in w<sup>ch</sup> space, she suffered  
 (at the least) six hundredes returned of panges,  
 every pange consisting of five (at least) if not  
 six, scalden, or more, greivous, strange, yellinge  
 cryes, w<sup>th</sup> so manie strong compassions of  
 her throat, & rebounding & beating w<sup>th</sup> her  
 body & right leg. Yet what time she was  
 fully

fully come to her selfe againe, that remayned no  
memorable soreth, or stiffness in the rest of her body,  
but (specially) none at all, in those principall likely  
places, the throat, necke & iowes. A tender soreth  
only remayned then, & yet sufficient her delivry  
The cause of both, w<sup>ch</sup> much humor & hardnes in her left  
her sore brest brest; w<sup>ch</sup> came by the occasion of one, who to  
winning to see her, in one of her tossing & trying  
panged, did inconsiderately gripe that brest  
w<sup>ch</sup> his hand, whercof afterward, though she  
felt no payne whilst she was possessed w<sup>th</sup>  
the strength of her fist (for then the left  
side was scathed) yet both in the entering  
into her fist, & againe euen at the coming out  
of the same, her payne there was extraordi-  
narily sharp & fierce, the space of halfe a  
quarter of an hower.  
At length we are come to an end of this

Sidrouh



hideous & tedious fitt, but haue not fully brought  
 her to her resting place; for bet it sooner, or la-  
 ter, after this dayed worke, that she repaired  
 to her bed, euen at lying downe, <sup>her naked be</sup>  
 she was euer taken w<sup>th</sup> an other drying fitt, <sup>Her bedfittes</sup>  
 wherein was no deprivation of her senses, but <sup>& meatfittes</sup>  
 only her eyes & tongue restrained, togeather  
 w<sup>th</sup> such a huge extension of her throate,  
 as was monstrous to behould: w<sup>th</sup> drying  
 ylling & steyding w<sup>th</sup> her body, so as fower  
 were scarce able conveniently to hold her.  
 Out of this fitt, w<sup>th</sup> held about one hundred  
 space, she came, by putting first the right  
 finger into her mouth, <sup>and out againe</sup> roundly, & after that  
 the left; having an imagination, that w<sup>th</sup>out  
 so doing, she should not againe recover the  
 use of her tongue. Yet she could not say  
 that she removed, or placed any thinge,  
 w<sup>th</sup>

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w<sup>th</sup> her finger. And alwaies, vpon her left finger  
her teete woult fasten; though, not so strongly in  
this fitt, but that she woult, by bringing her other  
hands to help, pluck it out her selfe. Such a fitt  
as this, in all respects, is that, w<sup>th</sup> she had at  
the taking of any kinde of sustenance (except  
it be small beare) whether it <sup>was</sup> vpon her well  
or ill day: only the continuance hereof <sup>was</sup> from  
what shorter time. This to our history is fur-  
nished to geue eue<sup>ry</sup> reasonable reader satisfactio<sup>n</sup>,  
in all needfull matters, concerning Mary Glo-  
uers ordinarie fitt: w<sup>th</sup> came eue<sup>ry</sup> about  
a sett honer, ad eue<sup>ry</sup> second day, or at an  
vnset honer, and that both as often as she  
receaued nourishment, day or night, and also  
when soeuer she layed her doine in her naked  
bed, eue<sup>ry</sup> sixth day.

Now we will descend to the extraordina-  
ry fitt, w<sup>th</sup> as it affordeth, some more nouelties,  
necessary to be added to the precedent varieties,

Instances of  
her extraordinary  
fitts.

so is it accomplished, w<sup>th</sup> some pregnant p<sup>er</sup>su-  
 larities, a little more lively, h<sup>av</sup>ing the fruit  
 w<sup>th</sup> it. This fitt seized on the mayde, only  
 at such times, as that wretched old woman  
 came w<sup>th</sup> in the room where she was, and this  
 also requir<sup>ing</sup> in a two fold sort, to be con-  
 sidered of: namely either as the mayde was  
 well, or els evil, at the coming in w<sup>th</sup> to  
 her. <sup>for</sup> if this mayde were well, at the com-  
 ming of the old woman, presently w<sup>th</sup> should  
 have sent her dy away, by degrees, untill  
 she became deprived, both of inward and  
 outward senses; her eyes shut up, her mouth  
 fast locked up, the upper teeth being so fast  
 shut over the nether, that the nether could  
 scarcely be seen: her back, neck & limbs, in-  
 flexibly stiff: yet her temper unchanged, &  
 her brutish ingratiable & p<sup>er</sup>fect, thus would  
 she live perpetually as long as the woman  
 there continued: but if the old woman

came



came unto her, and / It lay upon the bed, especially  
if she touched her flesh, or her garments; the man's  
body would (sometimes) wallow over unto her, other  
sometimes, rising up in the middle, rebounding  
wise turne over, unto her, her elbowes being then  
most deformably drawn inward, it w<sup>th</sup> all plucke  
upward, to her chin; but the handes and wristes,  
turned downeward, it wretche outward, a posi-  
tion well becoming the malice of that effient.  
Theis tumbling, or casting out towards the w<sup>th</sup>ch,  
when she came to the bedside, or touched her, was  
at the first two wayes very palpably playnt,  
it towards her only; afterwards, neither was  
the motion so vehement, nor perpetually towards  
the woman; but sometimes towards others also.  
in all theis fitt, the mouth being fast shut, and  
her lippes close, there came a voyce through her  
nostrills, that sounded very like (especially at  
some time) Lunge her, or Lunge her. the repi-  
tation

tion whereof, never ceased, so long as that  
 Elizabeth Jackson was to be found w<sup>th</sup> in y<sup>e</sup> compass  
 of that roome; & she no sooner departed the house,  
 but the voice ceased presently: the w<sup>ch</sup> particular,  
 was divers times, & diligently observed. Again,  
 if the same Elizabeth Jackson were brought into  
 the Chamber, during the time that Mary lay  
 in out of her ordinary crying fits (w<sup>ch</sup> thing  
 was upon consultation, by certaine discrete  
 persons, at the least two sundry times, upon o<sup>r</sup>  
 knowledge, attempted & done) by & by, her fit  
 would alter, all motions in the belly & breast cease,  
 all returns of her pangs grow over, her under-  
 standing depart, & all outward feeling, abol<sup>ish</sup>ed.  
 Then, by little & little, more & more, applying y<sup>e</sup> care  
 next to her face, y<sup>e</sup> might have perceived a voice,  
 whisperingly come through her nostrills; w<sup>ch</sup> both then,  
 & when it attained to the height of it mounted  
 audibilitie, sounded, long low, or longer her. This

trauma

trance & this voyce, neuer gaut ouer, so longe as  
Elizabeth Jackson there continued, as hath ben  
said: but so soone as she is dispatched, from the  
house, first that voyce vanishest, and after one  
hower, or there aboutes, those ouerly distortions  
of her parts, & totall stiffness, proper to this fitt  
only, by easie & visible relenting, go away; but  
then she returneth (making but a pitifull exchange)  
into her aforesaid long & manyfold crying fitt:  
w<sup>ch</sup> wrotte, varieth & finisheth, in all respects, as  
about we haue Described them.

Experience at  
Sheriff Glouers

The first experience of this extraordinary fitt  
was found at Sheriffe Glouers house; whither  
both Mary, & the w<sup>ch</sup>, was sent for, on a day  
of the mayes ordinarie fitt, & at such time,  
as she was newly recovered out of the fitt: w<sup>ch</sup>  
in those dayes, was not past foure hower long.  
There the ouer woman, was first spoken w<sup>th</sup> all  
a pte, then the maye was brought in; who be-  
fore she had spoken six wordes, fell downe into  
the



this fitt; when as confidently before that, she had desired to be brought face to face, saying, she was persuaded, Goodwife Jackson had hurt her, and that they should see some token of it, at such time as they were brought together: & at this time it fell out, that first that woyce, hang her, or hang her, sounded, all the while Elizabeth Jackson remained in the house w<sup>th</sup> her.

A second experience of this, was made not long after, Sir John Harte coming to se Mary Glouer, on her better day. for, by his warrant, Elizabeth Jackson being brought in, Mary Glouer was immediately <sup>taken</sup> w<sup>th</sup> one of these fitts; & lying (soon after) senseless, upon her bed, at the touching of the said Elizabeth the senseless body was cast (very strangely) upon her, and that three severall times, upon so many removinge of the said Elizabeth, to the other side of the bed, ~~and~~ <sup>and</sup> againe laying her hand upon her, and this was now first observed, as a second challenge the oppressed senseless creature made, to this

wounded

2. Experience before S<sup>r</sup> John Harte

would meditate of her wofull affliction.  
3. Experience The like came to passe in a 3<sup>rd</sup> experiment,  
before y<sup>e</sup> Lady made before the Lady Brunckard, & in y<sup>e</sup> presence  
Brunckard of many Divines & Physicians. hitherto the sense  
les body was cast, w<sup>th</sup> great violence, towards  
Elizabeth Jackson, when she charged her, and to-  
wards her only: in so much, as that the said Eliza-  
beth would be wonderfully amazed th<sup>er</sup>at, as  
was observed by her most gastely looks, panting  
breathing, th<sup>er</sup>atting sperr<sup>s</sup>, & fearfull trembling:  
w<sup>th</sup> being isued w<sup>th</sup> abundance of outfaringe  
sperr<sup>s</sup>, & impudent lymge, were ~~was~~ nothing  
els but notes of a ruynd conscience.

4. Experience The fowerty<sup>th</sup> experiment was made before  
before Sir John <sup>then</sup> Crooke Recorder of London the 18<sup>th</sup> of  
Crooke October 1602. who by warrant, caused both  
parties to appeare before him, in his Chamber,  
at the Inner Temple, at two of the clocke y<sup>e</sup>  
day in the afternoon. Th<sup>er</sup>e the mayde & her  
mother, w<sup>th</sup> certaine other women, appea-  
ring

King first, were sent together into an upper  
 Chamber; after that Mr Perceval had gravely  
 protested before the mayo, that she should look up  
 unto God, spare him, and not make her selfe a false  
 defender of any body. soon after this, came Elizabeth  
 Jackson, and sundry women with her. Mr Perceval  
 with like gravity, also admonished her, not to out  
 face the truth, but rather to acknowledge her fault.  
 then he chose out a woman both aged, homely,  
 grosse bodied, & of low stature, very comparable to  
 Elizabeth Jackson. her. Did he cause to put on  
 Elizabeth Jacksons hatt, & a muffler on her  
 face, & then brought her up into the Chamber  
 where Mary Glover was, caused Mary to walk  
 by her, two or three returned, & to four, the wo-  
 men once, & againe the second time; saying (then  
 when he saw <sup>no</sup> change happen) I am glad to see  
 this mary; I hope you shall touch her freely  
 many times hereafter, & never be affrayd: with  
 no such like wordes, implying, that her feare had  
 been



ben the cause of her haimed halherto. Then he led downe  
that woman, & brought up Elizabeth Jackson & Erth  
after; having on the other womans hat, w<sup>th</sup> a black  
& muffled; so as none could know who she was. And  
very woman made no saunt her first stand, in  
the lower end of the chamber, but the maydes  
countenance altered: but then she <sup>being</sup> brought for-  
ward, unto the mayde, & the mayde led towards  
her, there was no more time, nor opportunity  
left, for new maisters to enter. There was the  
sensles image shewen upon a bed, having that  
deyre in her nostrills, spoken of before. At the  
time, the bed being compassed w<sup>th</sup> many wit-  
nesses, and Percevor sent for a tandle, made  
a pin hot in the flame, & applyed it to her  
cheeke & after that hee a new heating, next  
unto her eye, to see, if she would in anye together  
her eyebrowes, or lidde, or make any semblant  
of feeling, but she did not. Then he took pay  
somewhat wrathed, & setting fyre theron, put  
the

the flame to the inside of her right hand, and there  
 held it, till the paper was consumed. In like manner  
 he proceeded w<sup>th</sup> a second, & a third paper, so as  
 her hand (as well appeared afterwards) was effec-  
 tually burned, in five several places. when he saw  
 this st<sup>l</sup> insensibility, he poured the fire upon  
 the wretched hand, who cryed upon him not to burn  
 her. Mr Perrotte replied, why cannot yo<sup>r</sup> as well  
 beare it as she, who (as yo<sup>r</sup> say) doth but counter-  
 fect? Oh no (quoth the witch) God knows she doth  
 not counterfeit. Then Mr Perrotte caused Elizabeths  
 Jackson to kneele downe, and say the Lones prayer  
 therein (as she ever used to doe) He skipped Deliver  
 us from euill w<sup>th</sup> the Perrotte reproving her for,  
 commaunded her to say it againe. w<sup>th</sup> she pushtly denied,  
 but w<sup>th</sup> many soft wordes, & gentle expressions, at length,  
 he obtayned, and when she pronounced those wordes  
 Deliver us from euill, the body of the mayd rebou-  
 nded in the middle, as at other times also, when any  
 prayer by her, & used those wordes, in time of her totall  
 sense

senselessnes (for at all other times her body lay  
quietly to all prayers.) the rest of all this fit, was  
(in all respects) like as hath ben described. & the woman  
being once discharged the house, & sent to prison, the  
woyfe in Maryes nostrills tasted, as at other tymes.  
Here, for the finding out of truth, two poyntes  
of advantage were well gayned, through me<sup>d</sup> knowl<sup>d</sup>  
wisdom, in thus guiding this matter. the one  
that feare was not the cause of this her strange  
affliction, at the presence of the woman. for the  
first woman presented vnto her, seemed as like  
as the second, & the second no more like then the  
first: & the very disguising offered matter of  
feare at first. Also what could he tell how  
many he would proue her w<sup>t</sup>, before he brought  
the suspected p<sup>er</sup>it in de<sup>n</sup>? yea so well dissembled  
was this carnage, as that diuers weenit of

credit



credit, neighbours that came to Mary Glover, 30  
as knew the widow Jackson well, offer to depose that  
they could not discern whether the former woman  
was not the second time brought up, or the widow  
Jackson, or some third. The other point gained  
was this, that <sup>all</sup> might know, the maye did not  
counterfett her misery.

The first and last experience, of this kind of 5. Experience  
felt, was had in the Session house, in the day of in y<sup>e</sup> tryall at  
Elizabeth Jacksons tryall; the whole proceeding y<sup>e</sup> sessions  
wherof, we will a little more largely stand  
upon, then we have done in this former instan-  
ced; And so set up this history. The first  
day of December 1602 Mary Glover was  
brought, on her good day, to the Sessions house,  
to give evidence against Elizabeth Jackson,  
indited there, that day, of the horrible crime  
of witchcraft: the said mary being placed  
w<sup>th</sup>

w<sup>th</sup> g<sup>r</sup> fast toward the bench, & not seeing the old  
woman who was among the prisoners in the dock  
felt a commanding power seize upon her, & therefore,  
as interrupted in her purposed speech, cried, where  
is J<sup>h</sup>et; where is J<sup>h</sup>. At w<sup>th</sup> words, some of the  
bench, cried, J<sup>h</sup>et counterfeiteth; & w<sup>th</sup> all, had  
her provided in her evidence: w<sup>th</sup> as J<sup>h</sup>e indur-  
red, still J<sup>h</sup>et was interrupted, & so again said,  
where is J<sup>h</sup>et, that troubleth me, casting her  
hand about w<sup>th</sup> all, & so, w<sup>th</sup> faltering speech,  
sunk down (before J<sup>h</sup>et had delivered .xl. words  
in evidence) into this aforesaid dead & scuttled  
case; her body and shinbone being so much  
wretched, as a withy is wretched, that the  
right humerus bone was turned forward, so far  
over to the left side, as that it wanted not  
the breadth of an hand, of the place, where the  
left shoulder should stand; being gone so farre, beyond  
the

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the right line of the thine, when she was layed  
on her back. This very distortion in all respects,  
as it is here described, appeared likewise, in all  
her long fits, both, when she was in sense, and  
when she was void of all understanding. when  
she was in sense, as namely, at such times, as  
her body being thrust down, towards the  
beds feet, in her tossing pangs, was lifted upon  
the pillows again: so when she was void of  
understanding, namely, when her body had lately  
before rebounded, at some touchings, hitherto  
spoken of, or at the sixth petition of the Lords  
prayer, deliver us from evil. now also was  
the accustomed voyce, hang her, audible in  
her nostrils. Thus was she carryed into a  
convenient chamber, by three strong men, who  
affirmed that they never carryed a heavier  
burthen. When the Justices went to dinner,

¶



Elizabeth Jackson was led out of the Duke, to Newgate,  
it was diligently observed, that for this time, the  
foresaid voyce in Maries nostrills ceased; And that  
after our honours, the woman being returned, that voyce  
returned also. the body of Marie Cloutier in the mean  
time, was remained in the same plight as foresaid,  
without any change. After dinner the Lo. Anderson  
Mr. Petowd of London, Sir William Cornwallis,  
Sir Jerome Bowes, & divers other Justices went  
up into the Chamber, to see the mayde; before  
whome went the Townesclerke, w<sup>th</sup> some officers,  
w<sup>th</sup> thundering voyces crying; bring the fyre,  
a hot Iron, for this Counterfett; Some w<sup>ch</sup>  
will marke her, on the cheeke, for a Counterfett.  
but the senselless mayde apprehended none of these  
things. After the Justices had considered the figure,  
and stiffness of her body, Mr. Petowd againe

W<sup>th</sup>

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w<sup>th</sup> a fyre voyce burnt her hand, untill it blistered.  
Then was Elizabeth Jackson sent for, At the instant  
of whose coming into the Chamber, great sound in the  
maides nostrills, w<sup>th</sup> before that tyme, was not so  
well to be distinguished, seemed both to them in the  
Chamber, & also in the next adjoining, as plainly  
to be discerned, Hang her, as any voyce, & it not  
uttered by the tongue it selfe, can be. The voyce  
likewise beinge lifted up into a farr louder accent,  
then accustomed. The Lord Anderson the Roman  
catholicke Elizabeth Jackson to come to the bed, & lay  
her hand upon the maide; w<sup>th</sup> no sooner was done,  
but the maides body (w<sup>th</sup> untill then, had never re-  
moyed from the place where it was layed) was  
presently thronen, and casted w<sup>th</sup> great violence  
The Judge willed the woman to say the Lordes  
prayer; w<sup>th</sup> by no means she could go through  
w<sup>th</sup> it, though often tryed, but still stood in the  
midst being not hable to say, forgene us our tres-  
passes;

passes nor Leade vs not into temptation. <sup>whereupon</sup>  
he caused her to say the Christian beleefe; w<sup>ch</sup> she  
began in this manner. I beleue in God the father  
almighty, maker of heauen and earth, and in Iesus  
Christ his only sonne; w<sup>ch</sup> was conceived, by the  
Holy Ghost, leauing out our Lord; w<sup>ch</sup> she  
could not, by any meane, be brought to bring  
forth, of her selfe. Also when she came to these  
wordes the comunon of Saincts, the <sup>foraigener</sup> ~~communion~~  
<sup>she now said, The comunon of Sainctes, the Communion of sinnes;</sup>  
of sinnes, and could neuer say the forgeuenes  
of sinnes, but only, when she was caused to speake  
it, after another. And it was there obserued,  
y<sup>t</sup> whensoever by another's inducement (as taking  
the wordes out of their mouth) she uttered that  
petition, Leade vs not into temptation, the maies  
body was tossed as before. The w<sup>ch</sup> also it did  
now (as so only heretofore) at the wordes Deliu-  
er vs from euill. w<sup>ch</sup> wordes, at this time, the said  
Woman could utter, leaping ouer the former.

At



Althoughe at all times of tryall, before this day, it  
was contrary. In like sort, was the mayes body  
tossed, whilst the woman said the belife, at  
these wordes, he descended into hell.

All these conclusions being ~~made~~<sup>being</sup> ~~made~~<sup>made</sup>, the said The Inditement  
woman was sent awaie, and they proceeded  
to their evidences. Now in these principall  
points were argued against her. 1. The ma- The 1. point  
of evidence  
ner of the mayes sickeninge, upon the surfe  
that this woman gave her, when she came  
to her house, & the strange fitts & dases w<sup>ch</sup>  
thereafter ensued. 2. The manner of one The 2.  
fitt, w<sup>ch</sup> took her six weeks after the first,  
at the coming by of the woman, whilst  
the maye was eating of bread: whereupon  
the maye ever had a fitt, upon any taking  
of sustenance afterward. 3. Her cursed and The 3.  
prophesying threatenings, ever taking effect,  
W<sup>ch</sup> Judge Anderson observed, as a notable

(P)

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The 4.

property of a witch. 4. Her strange fits only  
second day, is the wonderfull change, & ever happen-  
ed unto her, at the entrance of the woman into  
the room, where she lay in her fit: not long afore  
said voyce, alwaies beginning at the womans  
coming in, & leading upon her departure. 5. The  
maids strange fits at all other times, in the  
presence of that woman. 6. That a certain

The 5.

The 6.

M<sup>r</sup> Lewes

Preacher, willing to demonishe the said Eliza-  
beths Jackson of her lewd tongue, went one time  
to her house, as soon as he came in, she very  
intently first her eyes upon him, & standing  
faced him, he being now prepared in mind  
to open his mouth, & speak unto her, had sud-  
denly his speech taken from him, his neck be-  
came stiffe, & his chin bent inwards into  
his bosom, his knees (with all) yielding under  
him, as though he should fall. He thought it  
was time for him to rouse up his spirit, in spe-  
ciall manner, & make use of his faith, and in so

doing

doing, God gaue him to prevaile: but so he deyled  
 from thence, w<sup>th</sup> out speaking any word, & was not  
 quyetted in two howers. after The 7. point argued The 7.  
 was, that the same Preacher conferring w<sup>th</sup> the  
 old woman, afterwards in prison, would by no means  
 cause her, to rehearse the beleife, but w<sup>th</sup> those grosse  
 defects, & deprauations aboue mentioned. nay, she  
 knew not the beleife, but still offered in stead there-  
 of, to say the Lords prayer: And in saying of  
 the Lords prayer, would utter, of her owne accord,  
 say, Deliver us from euill. The 8. matter was The 8.  
 the marks, w<sup>ch</sup> ~~was~~<sup>were</sup> found in diuers places of  
 her body, w<sup>ch</sup> were testified vnder the hands of  
 the women, that starred her, not likely to grow  
 of any disease; but such as are like the marks,  
 w<sup>ch</sup> are described to be in witched bodies. The  
 9. evidence was this, that one Elizabeth Burges, The 9.  
 who had once witnessed a word, on Mary Gloues  
 behalfe, against this old woman, & had ben therefore  
 threatened by her, to be pulled downe, coming one  
 day



day (w<sup>th</sup> certaint pruned in her mouth w<sup>th</sup> s<sup>t</sup>  
was catting) to the said oute woman, was sudden-  
ly so taken, & s<sup>t</sup> was not able to swallow one  
dorant, but also fell on vomiting; w<sup>th</sup> con tynued  
for 3 weekes afterwarde, upon all sustenance of  
meat refused. Among other times it happened, &  
one tyme the woman came by, & seeing the same Eliza-  
beth Burges so doinge, wysed & s<sup>t</sup> might cast  
up her heart, gulte & all, adding these wordes,  
Thou shortly, shalt haue in thee an euill spirit  
too. This Elizabeth Burges, the next night  
following, was troubled w<sup>th</sup> a vision, in likenes  
of a fox; the second night, in likenes of an  
oughly black man, w<sup>th</sup> a bounth of keyes in  
his hand, intyng her to go w<sup>th</sup> him, and the  
keyes would bring her to goulde enough; the  
third night, it came in the likenes of a  
mouse, w<sup>th</sup> troubled her more <sup>any of</sup> then the former.  
but labouring by faithfull prayer, assisted therein  
by her m<sup>r</sup>, & m<sup>r</sup> <sup>in</sup> <sup>the</sup> <sup>through</sup> <sup>the</sup> <sup>mercy</sup> <sup>&</sup> <sup>goodnes</sup>  
of

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of God, he was delivered from them all. Yea this  
 Elizabeth, Burges standing now to geve this evidence  
 to the Jury, being faced by the witch, standing in the  
 docke, & bidden to speake out (w<sup>th</sup> adding these wordes  
 thou wilt be sick, & cast againe anon). had at that  
 instant, her speech taken from her, her mouth drawn  
 to a side, & so remained for a space unable to speake:  
 but after that, w<sup>th</sup> much contention of spirit, she had  
 recovered speech, & geuen<sup>m</sup> this evidence, it besought  
 her to be led into a chamber, where she was very  
 evill, as the witch had threatened; and after that,  
 was led some while, fowte & casting, benumbed in  
 all her body, hardly able to stand, & never yet to this  
 day, recovered her perfect libertie againe. The 10<sup>th</sup>  
 that her cursing, long before this time, had ben  
 observed to geve a miserabous consequent: for ha-  
 ving wasted whole yeares to one of the Lady Bonch's men,  
 & com to his lodging for money, he being then gone  
 out of the towne, she said, is he gone? I pray god  
 he

namely in July  
 1603. the time  
 of late S. Br.  
 spoke w<sup>th</sup> her

The 10<sup>th</sup>

10 cm

9

8

7

6

5

4

3

2

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he may breake his necke, or his legge, before he com  
against: and in that iorney, the man broke his leg,  
The 11. accordingly. The 11. that the said Elizabeth, said  
son hath accustomed, to go w<sup>th</sup> others, to fortune  
tellers; that her selfe hath confessed, she went  
once, w<sup>th</sup> her daughter, & another time, w<sup>th</sup> one  
Elizabeth, Cooke; who as yet saith, did at that time,  
great p<sup>ro</sup> to prove her fortune would her. The 12.

The 12. was a testimonie, given in disproofe of their opi-  
nion, that this mayden's case but a naturall  
disease: w<sup>ch</sup> was that Mary Cloute being one time,  
in a dead senselesse fitt, in the presence of that old  
woman, whilst many were admiring her headmote,  
being sure, as two would frankly lift up her head,  
upon a suddaine being againe assured) she was  
found more light then a naturall body, of that  
quantitie, could be; w<sup>ch</sup> to prove further, a godly  
M<sup>r</sup> Sharpe honest gentleman, putting his armes under her  
body, not only lifted her up from the bed, easily,  
but



but also turning himselfe about, w<sup>th</sup> h<sup>er</sup>, lying upon  
 his armed, made a shew of h<sup>er</sup>, unto the rest in the  
 chamber, to consider, affirming to them all, of his  
 present feelinge, that she seemed to him, but as a rui-  
 nen thrown outthwart his armed. so he layd h<sup>er</sup>  
 downe ~~again~~, on the bed, & very shortly after, proving  
 againe, found ~~it~~ as much admirable heauied  
 as is aforesaid. These matters, by the gentleman  
 of the test, beinge geuen in, upon their oaths, Two  
 Physicians, namely Doctor Hermyng, and Doctor  
 Spence, beinge sworn by writt (according to  
 the manner of the Court) to appere that day, &  
 yeeld their opinions, touching Mary Clouers  
 case, resolutely affirmed, & they esteemed it a  
 case, w<sup>ch</sup> proceeded of some cause supernaturall,  
 havinge stranger effects, then either the mother,  
 or any other naturall disease hath ever ben obser-  
 ued to bring forth. Doctor Hermyng propounded Doctor  
 among many others, as fittest for the assembly <sup>Hermyngs</sup> ~~to~~ <sup>evidence</sup>

3.  
iudge of, theſe inſtants following: The ſtrange motion  
of her hand to her mouth, in her ordinary fiſt, that at  
the touching of her mouth w<sup>th</sup> her finger, it opened & ſhut  
again, at ſo ſtrutt. a meaſure of time; That her mouth  
opened at an other ſo curious, a Circumſtance, to ſpeak  
ſo many, & ſuch words, & no other, nor no more: That  
ſhe fell downe into a ſwete differing fiſt, at her beſt  
times, ſo ſoon as that Elizabeth Jackson came into  
the houſe, where the maide was: That if the ſame  
Elizabeth Jackson, were brought in ſecretly, during  
the time of her ordinary fiſt, ſhe ſhould be changed  
preſently, into that extraordinary ſenſible fiſt, and  
that ſomewhat voyce in her noſtrills would reſt  
reſt, ſo long as Elizabeth Jackson remained in  
the houſe, where the maide lay. And laſtly That  
in the time of the Lordes prayer, at the pronoun-  
cing of the laſt petition, Deliver vs from euill;  
her body, if it then lay in any ſenſible tranſe, &  
would rebound up in the midde. Doctor Spencers  
argued from the improbabilitie of neceſſary cauſes, in

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so young a mayde, as also from the disproportioned mo-  
ving in her belly, w<sup>ch</sup> was not uniformly a risinge,  
or bearing upward, but in a rounder and narrower  
compassse, playing up and downe, as w<sup>th</sup> a kind of  
casie swiftnesse, that certainly it did not truly  
resemble the mother; howsoever some accidents see-  
med to raise tullour that way. He stood also upon  
the variety of the filth, upon the occasion of the wo-  
mans present. Against these, stood up Doctor D'Argent  
Argent, & Doctor Jordayne, two Physicians, w<sup>th</sup> D'Jordayne  
a certaine Doctor of Divinitie, men not scrupled w<sup>th</sup> committed  
for the Court, as the other is. This Divine laboured to  
purge Elizabeth Jackson, of being any cause of Mary  
Clouers harme. These Physicians sought earnestly, to  
make the case a meer naturall disease. and unto these,  
though after a titant wavering sort, two other phi-  
sitions there present, seemed to incline, as though they  
would not, though they could, be contrary. but how well  
they acquitted themselves, in the sight of God that day,  
I leave it here to others, to comment, & to their owne



confrimeth to whate. But about all other, Doctor Jordan  
earnestly contended w<sup>th</sup> reason, w<sup>ch</sup> when they were delivered  
argued not somwhat a naturall distaste, as some mindeth  
of dissimulation, & counterfeiting, in the afflicted p<sup>er</sup>son: and so  
it was taken generally, by those that heard him, the rest w<sup>ch</sup>  
they saide, to proue it naturall; w<sup>ch</sup> certain Symptomes  
w<sup>ch</sup> they pulled out of her ordinary long fitt, w<sup>ch</sup> seemed  
to haue some resemblance w<sup>th</sup> those, that arise from certain  
affectes of the mother: but to the great difficultie afore-  
said objected, they gaue no man <sup>that we know of</sup> ~~any~~ satisfaction  
at all. The Lord Anderson, hearing Doctor Jordan so often  
insinuat, some feigning, or dissembling passions in the maide,  
and w<sup>ch</sup> call, somwhat to beat upon these words; for these cau-  
ses, I thinke it may be naturall; and these accidents <sup>& Symptomes</sup> for ought  
I see, bee naturall: pressed him to answer directly, w<sup>ch</sup> whether  
it were naturall or supernaturall. He said, & in his conference  
he thought it was altogether naturall. What do you  
call it quoth the Judge? Passio Hysterica said the Doct<sup>r</sup>  
Can yo<sup>r</sup> cure it? I cannot tell: I will not mistake it,  
but I thinke fitt to call it so. He made thereto. Lord  
Anderson, Do you thinke she counterfeith? Gordeyn

No, in my conscience, I thinke he doth not Counterfeitt. Lord  
 Anderson, Tye in my conscience, it is not naturall:  
 for if yo<sup>r</sup> tell me neither a naturall cause, of it,  
 nor a naturall remedy, I will tell yo<sup>r</sup>, that it is  
 not naturall.

After this pausing a while, the Lord Anderson The Lorde  
 spake to the Jewry in effecte as followeth. The Land Andersons  
 is full of witches; they abound in all places; I speake  
 haue hanged five or sixe and twenty of them;  
 Tye it is, <sup>no man</sup> ~~no man~~ here, can speake more of them  
 than my selfe; fere of them would confesse it;  
 som of them die; against whom the proofes were  
 nothing so manifest, as against those that denyed  
 it. They haue on their bodies diuerse strange marks,  
 at w<sup>ch</sup> (as som of them haue confessed) the  
 Devil sucke their blood; for they haue forsaken god,  
 renounced their baptisme, and done their seruice  
 to the Diuill; and so the sacrifice w<sup>ch</sup> they offer him,  
 is their blood. This woman hath the like marked,  
 on sundry places of her body, as yo<sup>r</sup> see testified

under

under the hands of the women, that were appointed  
to search her. The Devil is a spirit of darkness, he  
deals closely & cunningly, you shall hardly finde any  
direct proofes in such a case, but by many presump-  
tions & circumstances, you may gather it. When  
they are full of cursing, use their tongue to speak  
misgenuously, & it fall's out accordingly, what  
greater presumption can you have of a witch?  
This woman hath great property: She is full  
of cursing, she threatens & prophesies, & still  
it takes effect: she must of necessity, be a pro-  
phet, or a witch. Their malice is great, their  
practises diuells, and if we shall not condune  
them, without their owne confession, or direct  
proofes, where the presumptions are so great, &  
the circumstances so apparant, they will, in short  
tyme, overrun the whole land. The magist' now  
afflicted I haue sent, and you shal be helpe. Here  
he repeated the tryall, himselfe had made, as about  
written; saying further to the Whisitors; you  
tollt



talke of the mother, & pray you, shew no out-  
 or-spard of the mother, that kept it course un-  
 changeably, euer second day, & neuer missed; and yet  
 that chaungeth his course vpon the presence of  
 one person; as the doth, at the presence of the  
 woman. Diuines, Physicians, & know they are  
 learned & wise; but to say the is naturall, and  
 tell me neither the cause, nor the cure of it, I  
 want not for your judgement: geue me a naturall  
 reason, & a naturall remedy, or a cure for your  
 physician. The Judge saung' indeed, in the Recorder The Records  
 deliuered vnto the Jury, the tryall that himselfe speak  
 had made, at his chamber, in the temple, as hath  
 bene before sett downe faithfully. Whereupon he  
 inferred, that it was neither vpon feare, nor con-  
 sideration. And as for naturall (quoth he) no  
 man can here proue it, nor in their greatest  
 iudgement, allage any probable reason, but that  
 it is supernaturall, & in dede troung witchcraft.  
 the presumptions & probabilities (as we all see) are  
 very

very great & pregnant.

The minds of the bench were settled, whereupon the  
Jury went together, & shortly returned Elizabeth  
Jackson, guilty of witchcraft. The sentence was  
pronounced of a years imprisonment, and for the first  
therein, to stand on the pillory, and confess her  
transgression. Now after the witch was carried away,  
the doer in the mazes nostrills ceased, and out  
of that deformed stiffness, & senselessness, wherein,  
for the space of eight hours she layen tied,  
her body returning to be tossed, ~~and~~ plunged,  
and varied, with strange vicissitudes, lamentable cry-  
ings, & most <sup>reparable</sup> ~~reparable~~ forms of motion, as hath  
been declared: untill at length, the supreme command  
of men & Angels, good & bad, did come upon her,  
with his favorable countenance; as he was wont, and  
by this particular delivrance, & many others, gave  
her this strong soul a pledge, of a final & absolute,  
if her faith followed him patiently, and fainted not.

As at all times, even from the beginning of Mary <sup>The case of</sup>  
 Glouster first affecting w<sup>th</sup> witchery, her case w<sup>th</sup> M. Glover  
 tyme, grew a degree worse, that she had any meeting after the  
 w<sup>th</sup> this wicked woman; so from this tyme, of the <sup>day of the</sup>  
 Arraignement, about all others, her ordinary sitt <sup>Arraignem<sup>t</sup></sup>  
 (for that extraordinary one was never seen any  
 more, there being no occasion after this day to  
 bringe the p<sup>ty</sup>es together any more) was aug-  
 mented, both in length, & strength, about measure:  
 so as there appeared som iust feare of her life, the  
 sitt extending (at length) to about twelue howers  
 tyme: in w<sup>th</sup> she had, at the least, six great  
 rourses of pangs; every one of these consisting  
 of one hundred, or one hundred & twenty  
 p<sup>ty</sup>es returned, evey returne containing five, or  
 six, or more greivous pangs; more w<sup>th</sup> most  
 strange, & insupportable beating, & rebounding of  
 her right leg, & bodie. We found likewise at  
 this



this season, a new & subtill stratagem of Sathan, to  
take away her life, although not w<sup>th</sup> his owne hand,  
(for that, as well appeared, was beyond his comission)  
yet by those, who did som offered about her: for they  
that held downe her throat, in her pangs, if they  
applied not their hands timely enough, her body  
would so rebound, & disorder, as that they could not  
be able, afterward, during that pangs, in seemely  
sorte to rule it: Againe, if they came never so  
little too soon, they strangled her. Divers, & that were  
attempted chiefe ones, having often well performed that  
office aforetime, were now, by this experience, so  
affrighted, that they durst no more meddle w<sup>th</sup> it  
w<sup>th</sup> things considered, together w<sup>th</sup> a newfull

The occasion of miserie of the Parents, & that her case being publick,  
by prayer & fasting w<sup>ch</sup> were  
used for her. wherby can scarce, it might be, <sup>a</sup>ssant for Christians,  
to suffer a daughter of the Church, thus to lie in the  
bondage of Sathan, themselves gazing thereat, but not  
applying themselves to such means, as Christ hath left  
in his Church, & so in their hands, to use in her behalfe:  
Upon this (I say) & such like considerations, sundry goodly  
Ministers, & other devout Christians consulted, & agreed

of a resident assembling, & joynt humbling of them selves before the  
 Lord, in prayer w<sup>th</sup> fasting, on her behalfe. Whilest these things  
 were ordering, the adu<sup>er</sup>saries p<sup>ro</sup>ceeded to this cause, not resting in  
 this sentence of publique judgement, both procured some stay of  
 the execution, & quod<sup>d</sup> the Magistrate, to urge the Parents to deliver  
 their daughter, to the hands of these Physicians, w<sup>th</sup> they had her case  
 naturall, & had some hope to cure her. But this much was  
 scene into the infirmity of it. First, & it was unreasonable, after  
 a publique tryall & judgement passed, on the case, to call it into  
 question againe, for three or foure mens sake, w<sup>th</sup> contended  
 for naturall. 2<sup>ly</sup> That since the Physicians, & were to  
 deale w<sup>th</sup> her, refuse to make w<sup>th</sup> the contrary judg-  
 ment, prouide to their practise, it could not, but be suspi-  
 cious, & rather then faile of their glory, they would have  
 done or permitted, some thing more, then lawfull physicians had  
 taught them, especially the suspicion in this behalfe, having  
 gotten some firme grounde already, vpon the practise of  
 some other, ad suspected, in the common opinion in the world,  
 as they thinke, in as much as they could be no certainty  
 of some p<sup>ro</sup>of, for the p<sup>ro</sup>of of their skill, it seemed not  
 reasonable, & whilest the patience of the Judge, & those that were  
 resolved, should be thus abused, w<sup>th</sup> vntextamied, & life of the  
 poore miserable maye, should so longe tyme lye in vayne.

(at leaste) of these reasons were deliuered to <sup>the</sup> Magistrate; & w<sup>th</sup> all  
this offer, from some of <sup>the</sup> contrary Propositions; & now, for further  
satisfaction of all men, tryall of law being made, we woulde  
also make tryall of arguments, w<sup>th</sup> them <sup>that</sup> did resist w<sup>th</sup>; refer-  
ring our selues, for <sup>the</sup> ordering & determining of <sup>the</sup> whole matter,  
(so <sup>that</sup> <sup>the</sup> dispute might be by writing) to <sup>the</sup> disposition of our  
Superiours. This course by <sup>the</sup> Magistrate, was not misliked, but  
whilst <sup>the</sup> stood to be signified vnto, & deliberated w<sup>th</sup> others of  
great place, since <sup>we</sup> were preparing our mindes for <sup>the</sup> purpose, <sup>the</sup>  
gracious time was com; wherein <sup>the</sup> eternall Proposition both  
of soule & body, was intreated, by poore sinners, to descend vnto  
her succour; & by a mercy of his miraculouse deliuerance, to testi-  
fie, in her example, how fearefull it is to offend him, how com-  
fortable it is to fynde him, how dangerouse to be out of our  
watch, how sure a thinge to conuerse w<sup>th</sup> him; what a loathsome  
bondage, to be in <sup>the</sup> handes of Sathan, & what an arme of con-  
querable power, is on o<sup>ur</sup> side; is by faithfull prayer, in true  
humiliation, we wraastle to gett proofe of it, in <sup>the</sup> day of our  
greatest distresse: and by the history of this mayes deliuerance,  
followeth now, in <sup>the</sup> next place, to be considered (as we  
thinke) w<sup>th</sup> great consolation.



A Defence, of the publique sentence of  
Lawe, and of the iudgment, of certayne  
Phisitions, y<sup>e</sup> averred Marie Glouers  
case to be supernaturall: again<sup>st</sup> &c

D. Jordens Lie, but scanda-  
lous impugnations

of bothe, by

Stephan Bridwell, a member of y<sup>e</sup>  
Colledge of phisitions in London ..

Cap. 1.

That D Jordens discourse was framed against  
y<sup>e</sup> cause of Marie Glouer.

Although, unto verie many of his readers, this  
question seemeth to require no proving, yet his tau-  
telous carriage of y<sup>e</sup> matter, even from the beginning,  
doth necessarily impose this taske vpon me, in the en-  
trance. His professing, when he began to write, vn-  
to

D. J. said he  
would not touch  
M. Gl. case

to sundry friends, & demanded his meaning, w<sup>h</sup>at, &  
he would write of the diseases of the mother, as  
a phisition; but so, as he would not touch (at all) the  
cause of Marie Glouer in it. His booke cometh  
forth, as all men see, w<sup>o</sup>ut once naming her: him  
selfe, and some of his friends haue resisted, & the  
readers should take knowledge, of Marie Glouers  
cause in it: Is it not (now) worthe, to be a question,  
whether his discourse was framed, against her cause  
or no? he seemeth to say it was not, and who  
should know better then him selfe? I confesse that  
none can tell, what his scope and intention was, so  
well as him selfe: yet because, for some reasons kno  
wn to him selfe, & thinke it not good, to open all his  
heart vnto vs, we must be content, to seeke out his  
meaning, by other arguments; then some single har-  
ted man would haue put vs to. Let vs therefore,  
in the first place, consider the title of his booke, w<sup>h</sup>ich  
is this: A Breif discourse of a disease, called y<sup>e</sup> suffo-  
cation of y<sup>e</sup> Mother, written upon occasion, w<sup>h</sup> hath  
bene, of late, taken thereby, to suspect possession of  
an euill spirit, or some such like supernaturall power.

D. J. booke was  
framed against  
M. Gl. case

Here he saith, that this his discourse was written  
 upon occasion; not a generall occasion of doing good,  
 to men of his profession; & consequently, to the common  
 weale, by some, is not absolute, yet well labour'd  
 discourse, of a disease y<sup>t</sup> so much importeth. But  
 a particular occasion, as namtly in this pticular  
 case; y<sup>t</sup> manie haue misiudged a possession of  
 an euill spirit, in steed of this disease: adding  
 w<sup>th</sup>all, y<sup>t</sup> this was done of late. Now, there be-  
 ing som hundredes, in London, w<sup>ch</sup> know y<sup>t</sup> Mary  
 Glouers case was new, at y<sup>t</sup> time, and y<sup>t</sup> many  
 iudged it to be the worke of an vnleane spirit,  
 against him, & a few others, y<sup>t</sup> saide it was the  
 mother; how can we but thinke, y<sup>t</sup> he framed  
 his discourse directly against her cause? her  
 cause (I say) not as it was a while in question,  
 but as it was at length resolved, by publique try-  
 all & sentence of lawe, to be supernaturall. There  
 hapned no other case like this of late, whereto  
 he can so fitly accomodate his wordes, as we are  
 verily p<sup>er</sup>swaded. Also it is to be obserued, that  
 whereto



D. J. Speaches, writings & protestations in this point ever contradictory.

In his 12. page

whereas he earnestly, at that time, contended, that Mary Glouiers discase, was but y<sup>e</sup> suffocation of y<sup>e</sup> mother; and what soeuer els, in it, was extraordinary, was but feigned of her pt, or voluntarily performed, to make her case seeme more strange then it was. Yet some things hath he insinuated, in his booke: as togeather it had not bene ynoughe for him, to declare, how all y<sup>e</sup> faculties, in a woman's body, may come to be diminished, depraved, or abolished by y<sup>e</sup> discase, except he shewed w<sup>th</sup>all, how y<sup>e</sup> animall functions might be abused, by our owne will; and so, diuers things to concur, in such a naturall discase, through y<sup>e</sup> pties owne dissembling practise, to make a wonderment. This latter point (all men know) was nothing pertinent to his phisicall discourse, but he gaue a lash therby, at this pticular instance, w<sup>th</sup> he well hoped, y<sup>e</sup> reader would take knowledge of. A man would scarce looke for such subtiltie, vnder so milde a countenance. Again in his epistle, shewing y<sup>e</sup> reasons, w<sup>ch</sup> drew him, to write, & publish his booke; & removing first, y<sup>e</sup> false causes, he hath these wordes, Neither did I euer finde my selfe prouoked hereunto, vpon any peeuish humor to contradict, or to disgrace anie, who doe iudge otherwise of some points

con

containd herein, then my selfe do, many of them  
 being such, as I love and affect well; & w<sup>th</sup> in 3.  
 lynd after ~~the~~ I have plainly sett downe y<sup>e</sup> true  
 doctrine of physick, concerning y<sup>e</sup> disease, w<sup>th</sup> geues  
 so great occasion of distraction, among many good  
 men, especially such as haue not learning sufficient,  
 to resolute them of this point, or not y<sup>e</sup> moderation  
 & humilitie of spirit, to acknowledge their insufficien-  
 cy, & to hearken vnto others, whom, in all reason, they  
 might think able to direct them better, in such a case.  
 These first wordes cited doe implye, y<sup>e</sup> some familiar  
 friends, of his owne profession (for els it woulde be  
 no disgrace to them, to beare his contradiction in  
 such a question) were disioyned from his iudgment,  
 in this cause; And this is acknowledged, throughout  
 the Citie of London. The latter wordes import,  
 y<sup>e</sup> his opinion was impugned, by men of other  
 faculties & place; w<sup>th</sup> he bore displeasantly, impu-  
 ting it to the want, either of learning, or humi-  
 litie in them; and amplifying their fault afterward,  
 by an argument of comparison, y<sup>e</sup> a Physitian ought  
 to be rested vpon, in a matter concerning y<sup>e</sup> actions &  
 pas

D. Jorden wrote against.

passions of a mans bodie, as well as Diuines & Lawiers  
are in their proper elements. Now I thinke he will not  
be displeased to see, that he was stiffly opposed unto, in Marie Glouers  
his iudgment cause, & especially by some lawiers, to his great discon-  
tentment: whether they lacked learning, or humilitie in  
so doing, let <sup>it</sup> be deferred unto others; siting (as I am  
perswaded) neither himselfe, nor his familiar Dr Meddons  
are competent iudges. In pag. 4. page of his epistle, he  
affirmeth, <sup>that</sup> in <sup>this</sup> case, against w<sup>ch</sup> he framed his writing  
some had peremptorily disclaymed the using of naturall  
meanes, avouching y<sup>t</sup> y<sup>e</sup> partie spake certayne wordes, and  
performed certayne voluntary motions, vpon Sathans in-  
citation, & was hindred also by him, from speakinge  
other wordes, w<sup>ch</sup> they would faine haue uttered.  
These things haue place, in Marie Glouers cause, and  
I see not, how any man shall be able to defende them,  
in any other. Last of all, he describeth the case  
whereat he argueth, by .5. arguments, alleged by  
some men against him, to proue, a supernaturall power  
inherent in that body: as namely, insensibilitie, a  
dew & orderly returning of her fittes; Offence in eating  
& drinke; The coming of her fittes vpon the presence



of some certayne person. And the deliuerance by prayer and  
fasting. All w<sup>ch</sup> are so true Circumstances, in Marie  
Glouers cause, and som of them so necessarie, and proper  
vnto it only, & <sup>it</sup> ~~was~~ wonder what he meant, to recount  
her name, after he had once deliberated, to bring her  
vpon the stage, by so lively a description. Thus much  
from his owne handwriting: wherunto if we adde <sup>the</sup> con  
sideration of his often and earnest contending, to proue  
Marie Glouers cause a mere naturall sickeness; his labo  
ring to strengthen himselfe, & make his faction strong, <sup>None so busy to</sup>  
from all sides; & to counte & discountenance w<sup>ch</sup>, & next <sup>perswade others</sup>  
of <sup>the</sup> contrary iudgment, by <sup>the</sup> reuerend Colledge of  
Physitiones, and som besides, of greater power; the un  
dertaking to write his booke, at the request of the  
L B of Lond. (as som thinke) and his most earnest  
& over officious pursuit of the matter, both at the  
Sessions house, & after iudgment geuen; as appea  
reth by <sup>the</sup> importunate begging a sequestration of  
the mayde, from her parents, to the cure of those  
physitiones, & affirmed it naturall, after <sup>the</sup> sentence  
of law had determined, her affliction supernaturall.  
is

D. Jorden wrote against,

if. (I say) we laie the consideration of these things,  
to the former arguments, taken out of his booke;  
it wilbe no credit for him, hereafter, to print the  
scoulders from a bearing, & he wrote his booke against  
D. J. liked to Marie Glouers cause, as it is udged to haue ben sup-  
posed vnderhand naturall. The strongest employment of his witte, & at-  
tende to be in this, how he may wape away his blot  
of inconstancy, & somewhat els, w<sup>ch</sup> tyme, to w<sup>ch</sup>om he  
had so soberly protested, & in writing his booke, of  
the suffocation of the mother, he had no purpose  
at all, to touch the matters of Marie Glouer.

Justinus Martyr saith this notable saying; who  
so denyeth himselfe, to be that, he is, either condem-  
neth, in denying, that thing he is, or maketh himselfe  
unworthy of that, the confession whereof he fleeth. In  
Christians thing, is neuer found in a trew and sincere Christian

### Cap. 2.

Why D. Jorden did write in this matter. & y<sup>e</sup> nether  
his reasons remoued, nor assumed, are able to acquite him,  
of certayne notable defectes & blemishes, whereof he ther-  
in standeth chargeable.

To know the motiues, & set D. Jorden on worke, in  
these

these matters, & the end or scope he had therein, as  
 we are well content to heare them, from his owne  
 mouth (for as much as w<sup>th</sup> out controuersie, trut<sup>h</sup> mean  
 knoweth best what is in his owne heart) so he must  
 geue us leaue, to examine his steppes, by the line of  
 likely good, & geue him credit but w<sup>th</sup> in y<sup>e</sup> compass  
 of probabilitie. A wise man (indeed) will interpret <sup>of</sup> nothing w<sup>th</sup> out a lawfull calling, to warrant A wise man ever  
him. For as we attaine euery good & p<sup>er</sup>fect gift walketh in his cal  
from God alone, so our comission of employing ling.  
 the same, must alwaies be fetched from him alone.  
 and this only, is to walke in the comfortable assurance,  
 of a good conscience; w<sup>th</sup> whosoeuer possesseth, as he  
 needeth, not to feare the faces of all men, so there  
 will appeare in his proceeding, some certaine signes  
 & marked of the same anoynting, w<sup>th</sup> God, in like  
 cases, usually bestoweth vpon other men. Eas, who so  
 taketh his comission but from man, as he cannot  
 looke for all sufficient assistance, to the accomplishm<sup>t</sup>  
 thereof, so he shall surely bewray to the sight of  
 the wise, I say not imperfections, w<sup>th</sup> all men doe,  
 but some infallible character, of a corrupt origi-  
 nally.



D. J. motives  
to write his  
booke

D. J. was put  
to write

nall. Let us now then draw neere to behould, seeing  
D. Jorden is desirous to shew, both the occasion, and  
intent, of all Gods discourse first he saith; Yea he pro  
testeth earnestly, & he hath not undertaken this busi  
nes of his owne accord, as if he esteemed of his owne know  
ledge & observation, in this case, above other mens. is not  
of Gods owne accord, who drew him to it? He doth not  
directly say that any did, so much lesse nameth him  
that did: yet he insinuateth, & it was a task put  
upon him; and that in these words. for if it had  
ben thought good, to have imposed it upon others, I  
do acknowledge, y<sup>t</sup> there are many among us (of mea  
neth the college of Physicians) better able then my  
selfe, to have written in this kinde: unto whom I  
would willingly, have put over my task. well he &  
imposed this task, was in all likelikehood, some person  
in authoritie, or dignitie; whose command or request  
could not well be avoided. If sure a one did know  
D. Jorden, w<sup>th</sup> out, a mediator, suborned, <sup>or allowed</sup> by himselfe,  
he did perswade him to this business, w<sup>th</sup> out his first  
manifestation, of his owne readines, to maintaine  
this.

this quarrell, then clearly he did it not of his owne  
accord; but if he used the mediation of an other, to  
such a person, & forwardly put forth himselfe to iustifi-  
fie Marie Glouers case to be but a naturall sickness,  
then, although the taste was put vpon him, by sur-  
as he durst not refuse, it was neuterly sought  
by himselfe, & so undertaken of his owne accord. let  
y<sup>e</sup> reader beleue, & if we had not strong presumpti-  
ons of these passages, we would neuer haue insinua-  
ted them. he doth not (as he saith) esteeme of his  
owne knowledge & obseruation in this case, aboue  
other mens, and therefore undertake not this  
busines of his owne accord. whic was he then so  
peremptory, vpon so little sight of the patient,  
to conclude against others of his <sup>owne</sup> facultie & Colledge,  
who had visited her fift times for his once? whic  
tooke he not payned to enforme himselfe of all accident<sup>s</sup> & case  
in y<sup>e</sup> case; yea of all actions & passions, precedent  
& consequent, as one that feared to erre. whic shewed  
he not himselfe slowe to pronounce, or at the least  
to contend, when he was seriously exposted by one

b. J. gave iudg-  
ment before he  
was thoroughly  
acquainted w<sup>th</sup>

or

Whie D. Forden wrote

of his owne profession, so to doe: what provoked he  
the Colledge, to releue the wittie imprisoned? what  
laboured he particular good men, to speake w<sup>th</sup> him? having  
bent (him selfe) slight, & presumptuous, in y<sup>e</sup> search of a  
case so abstruse, & difficult to iudge of; what could  
be the cause, to handle the matter in this manner, if  
a presumption of his owne knowledge & observation,  
in this case, about others, had not bent ab a whirle  
winde to rouse him? Secondly he saith, that he neuer  
found himselfe provoked here vnto, vpon anie peeuish  
humor to contradict, or to disgrace any, who doe  
iudge otherwise of some points, contayned heer in, then  
himselfe doth: many of them being such, as he doth  
loue and affect well. Thirdly, y<sup>e</sup> he did not vpo  
any fawning humor, to please or flatter any pson  
fourthly, nor as taking vpon him to reforme y<sup>e</sup>  
minde of men, w<sup>ch</sup> are not ~~under~~ <sup>in</sup> his charge. The last of these I am well content  
to let goe; but the 2. former he cannot so easi  
ly cast away. Of his spirit of contradiction  
what manifest <sup>or</sup> ouerture, will any man require,  
then his proceedings, from y<sup>e</sup> first, to the last,  
do sett out vnto vs? Before the Sessions, ab  
by



he was verie readie to accept euerie occasion, especially,  
 & directlie, to affirme Marie Gloucers case to be no-  
 thing els but the mother; wherab other<sup>s</sup>, & were  
 of contrary iudgment, would make choise to whom  
 they serued their mind, & also pronounc more  
 doubtfully of the matter; One day, there hapned  
 betwixt him & one of his opposites, some large  
 reasoning of y<sup>e</sup> case; wherem he calling for a  
 Character of supernaturall, to be serued him, had  
 one giuen him, wherof he could render no reason,  
 but betooke himselfe (as his best shift) to deny the  
 instance; w<sup>ch</sup> we haue many sound witnesssed to  
 a vouch. The other Proposition looking into his  
 mind, by this loopehole, came in y<sup>e</sup> end to this ear-  
 nest motion w<sup>ch</sup> him, that seeing y<sup>e</sup> case contey-  
 ned apparant difficultes, & y<sup>e</sup> time would be  
 able to discouer more, they should both be content  
 to emoye their owne iudgements, w<sup>th</sup>out labou-  
 ring others, to draw s<sup>er</sup>ies & factions, that peace  
 might be mainteyned amongst vs, & occasion of  
 dissension taken away. To this he seemed to assent,  
 for that time, but w<sup>ch</sup> in few daies forgot himselfe,

ta

Whie D. Jorden wrote

we probably  
conceive it thus,  
out of the effectes.

taking yt or ioyning, in earnest courses, to deliuer  
y<sup>e</sup> witch out of prison; <sup>by my oration to</sup> ~~being~~ som of his oppo-  
sited ~~th~~, some hard & disgracefull speeches, for y<sup>e</sup> matter,  
& drawing manie of y<sup>e</sup> Colledge, to speake & shew in  
it against w<sup>h</sup>. Afterward, when publique iustice had  
taken his course, him selfe had bene heard what hee  
could say, to the cause, manie wise & experienced men  
had looked into it, w<sup>th</sup> all y<sup>e</sup> eyes th<sup>er</sup> had, and y<sup>e</sup> sen-  
tence of law passed formally, w<sup>th</sup> our iudgment,  
yet this man is neuer y<sup>e</sup> more satisfied. Nay,  
euen y<sup>e</sup> day of y<sup>e</sup> maies deliuerance, w<sup>th</sup> was by y<sup>e</sup>  
immediate finger of God, w<sup>th</sup> out any meane of  
physicke at all, to geue it y<sup>e</sup> least <sup>releue</sup> of a naturall  
disease, his brest could not be mollified, one iot,  
to receaue y<sup>e</sup> least impression, of quiet p<sup>er</sup>suasion:  
but, though all sort of arguments, like sturges  
from heauen, had, in their courses, fought against  
him, he obstinately p<sup>er</sup>sisteth to sing his owne song  
still. And because his audience fayled him day-  
ly, mens minds growing generally settled, after y<sup>e</sup>  
publique sentence, he sendeth abroad his booke, & it  
might infect y<sup>e</sup> minds of men, in corners, & so raise

up a broode of new pfales, filled w<sup>th</sup> misconceits of D. J. strangely  
 & w<sup>ch</sup> can no more be seene to controule them. so hath hardened a  
 & spirit of contradiction seemed to double, & treble up-<sup>gainst this</sup>  
 on him; what soever himselfe protesteth to & contrary<sup>truth</sup>.  
 And so must, by this occasion, now, & Iudged, Justiced,  
 Vindiced, phisitioned & offer abundant witnesseth, their  
 learning, grauitie, experience, zeale & dilligence, be <sup>manifest</sup> ~~clear~~  
 & traduced, amissallated, by a sort of carping pa-  
 radoxists, malignant papists, & brother afflictinge  
 newtralls, in all practise of religion: rather then I.  
 Jordan could thinke himselfe, possible to be oversteene,  
 in a point, wherein the most learned phisitioned, in  
 this latter age of & world, haue ofte outshott  
 themselves, & bene detrauted. As much to be beleued  
 is he, when he saith, he wrote not, in an humor  
 to disgrace any, who iudge otherwise. for in that  
 earnest insertion, & he useth in & second page  
 of his epistle, against all such, as did not rest in his  
 Iudgment, & his assent, his words are these, (let &  
 reader see, I abuse him not) But disclayming both  
 hony and gall, I haue plamely set downe the trewe

His writing  
 tendeth to  
 disgrace  
 his opposit<sup>e</sup>

doct



whie D. Jorden write,

doctrine of phisick concerning y<sup>t</sup> disease, w<sup>ch</sup> geues occasion of distraction among many good men, especially such, as haue not learning sufficient, to resoluē them of this point, or not y<sup>t</sup> moderation and humilitie of spirit, to acknowledge their Insufficiency, & to hearken vnto others, whom, in all reason, they might thinke able to direct the better, in such a case. for if it be true, y<sup>t</sup> one man can not be perfect, in euery art & profession, and therefore in cases out of our owne callings, we do depend vpon those, w<sup>ch</sup> haue ben trayned vp, in other particular subiects, beleeuing men in their owne professions; why should we not preferre y<sup>e</sup> Iudgments of phisitions, in a question concerning y<sup>e</sup> actions & passions of mans body (the proper subiect of y<sup>e</sup> profession) before our owne conceiptes, as we doe y<sup>e</sup> opinion of Diuines, Lawyers, Artificers &c in their proper elementes?

What place (I beleue y<sup>ow</sup>) in all this passage, doth he afford y<sup>e</sup> Phisitions y<sup>t</sup> were of contrary iudgment vnto him? were they Iudges, Iustices, Iurie, & all sorts of men so hasty, & headlong, in y<sup>e</sup> cause of

Marie

Mary Glouer, as to refuse & sett at naught, according  
 as this inscription intimates, all surg. directions &  
 light, ~~for~~ as from physicians might be given  
 them. Then it seemeth <sup>t</sup> those physicians w<sup>th</sup>  
 contested w<sup>th</sup> him, in y<sup>e</sup> session house, & others  
 abroad (whose opinions he well knew stood against  
 this) were not worthie any attempt, in his esti-  
 mation: for if they were worthie any attempt  
 in his eyes, he would never, w<sup>th</sup> any face, thus  
 have expostulated, as though y<sup>e</sup> iudgment of  
 physicians had ben so, against all reason, refused *Selfe loue doth*  
 in y<sup>e</sup> proper subiect of their profession. Is it *blinde y<sup>e</sup> eyes.*  
 not as much, in effect, as to reason thus: the  
 iudgment of D Jorden & his concurrents were  
 not preferred, in y<sup>e</sup> triall of Marie Glouers  
 cause; therefore y<sup>e</sup> iudgment of no physicians  
 was accepted therein. This insufficient induc-  
 tion, could not grow out of his ignorance, y<sup>t</sup>  
 other physicians were embraced; for he knew  
 y<sup>t</sup>, by an evident meanes, as his senses of hear-  
 ing & seeing could procure him. it must

needs

needs (therefore) come out of the suplicate thought;  
of his owne selfe loue; w<sup>ch</sup> in y<sup>e</sup> passion of italousie,  
he was then in, (fearing his estimation would  
stand too low) blinded his eyes, y<sup>t</sup> he saw not, how  
he bore downe, & trampled vnder his feete,  
whilst him selfe thus, strove for a place, somewhat  
more eminent among the people. And least any  
man of fauorable affection to his cause, should  
see y<sup>t</sup> we presse him too sore, by this one place,  
contrary both to his meaning & words, in other  
let vs see into him further, & if all other places,  
touching vs, be not suitable to this; y<sup>t</sup> is, dispo-  
sed to cast some disgrace vpon vs, we will  
be content to let fall our suit in this point  
hereafter. In his first chapter, setting his  
course to declare, y<sup>t</sup> y<sup>e</sup> diseases of y<sup>e</sup> mother  
haue many times, so strange symptoms,  
as deceaue, not only y<sup>e</sup> comon people, but  
also physicians: such, as are not verie well  
exercised in y<sup>e</sup> practise of their profession,



maintaineth the same by 3. texts: out out  
 of Cornelius Gemma, the second out of Juicen,  
 & the third out of Hippocrates: but purfuctly  
 of Hippocrates, as most excellent for his  
 purpose, to make the reader thinke, & even the  
 ancient father of our phisick, long ago, con-  
 demned all phisitions, & wrote of our opinion. Hipp: had no  
 in this case, to be guiltie, either of ignorance, Mother in that  
 and want of experience, or els of a worse humor place,  
 as being loth to bewray our owne defectes, through  
 pride & arrogancie, & not knowing what to prescribe,  
 for cure in such cases, haue therefore wholly relyed  
 upon praier & fasting, like as those heathen phisitions  
 did upon expiations, incantations, sacrifices &c. Elou-  
 king our ignorance vnder these shadowes &c. as  
 followeth in the place wher light somly to be apply-  
 ed (as he presumeth) in this point vnto our dea-  
 ling: although the cases be nothing like, as will  
 (at full) appeare, when it shall hereafter be dismissed  
 to his double losse. What doth he by a counterfelt  
 foyle of an unlike comparison, labour to impose  
 vpon his reader, so stronge a delusion, as to

thinke

Whu D. Jorden wrote

fol. 4.  
think w<sup>d</sup>, men, of no better rank, then are heere deny  
where? it is too plaine: for there followeth, no healing  
for this hurt; no exception, nor direction, to make  
the stroke fall / Sport, or go beside our heads.  
may he followeth on, soon after, w<sup>th</sup> an offer ab  
good, lest (perhaps) <sup>it</sup> forments blow, / Would yet have  
left some life in our credit: & saith; Thus much  
in explanation of these 2 arguments of Hippo:  
against y<sup>e</sup> errors of his time: w<sup>ch</sup> notwithstanding  
hath ben continued in y<sup>e</sup> mindes of men untill this  
day, and no marvaile, unlesse y<sup>e</sup> same corruption  
w<sup>ch</sup> bred it at y<sup>e</sup> first, had ben removed out of y<sup>e</sup>  
world: if he had not intended, to guide both his rea-  
ders hand & eye, to applie <sup>it</sup> comparison of Hippocrat:  
corrupt positions, to w<sup>ch</sup> s<sup>h</sup> opposites, in Marie  
Glowers cause, & woult either have made his  
recession more pticular, noting out properly  
some other persons whom he ment; either  
els have designed w<sup>d</sup>, some speciall protection,  
or house of harbour, amongst honest and good men;  
that we, whom he ment no disgrace unto, might  
have

good secret, whilst sure buzzing bolts were fly-  
 ing at random in the air. Here I look for no  
 better reply at his hand, than this: if your consci-  
 ence should you guilty of these things, then I mean them  
 unto you, otherwayes I have said nothing to you at all  
 but it may not so wpe his mouth, as go away for  
 when all men, & were acquainted w<sup>th</sup> Marie Glouers  
 case, doe like wise take knowledge, not only of y<sup>e</sup> differ-  
 ence amongst y<sup>e</sup> phisitions, but of y<sup>e</sup> principall  
 pties also in y<sup>e</sup> difference; can they read these  
 things of D Jordens, whom they acknowledge a  
 principall ptie betwixt, denying causid supnatural,  
 but they must needs understand so, the principall  
 pties on the other side, affirming supnatural. See-  
 ing (I say) he hath left no cautionary clause, at  
 all for so; or to direct his reader otherwise. Here  
 therefore he hath not walked by y<sup>e</sup> rule of charitie,  
 neither towards so, nor towards his reader: not  
 towards so, because he doth no where, sett so forth,  
 in the cloathing of smutted men, & by such a sign-  
 we might be passed by, when ignorantly is depraved  
 minded



whie D. Jordan wrote

minds were taxed: nor toward his reader, because he  
hath craftily conveyed, & set in his way, a subtle  
insinuation, as a stone of offense, to make him fall  
into mistrust, when as it lay in his power, plain-  
ly to have prevented it. How little cause there is, &  
our consciences should be touched w<sup>th</sup> his great  
oversight, in abusing y<sup>e</sup> authoritie of Hippocra-  
tes against vs, shall in a fitter place, hereafter  
be made manifest. Yet he hath one place more, not  
argueth, either his disgracefull heart, or hand  
towards vs; & y<sup>e</sup> in y<sup>e</sup> end of his first chapter.  
Where coming to his conclusion both of his  
authorities & examples, produced to prove, &  
many times, both y<sup>e</sup> common people & physicians  
think fitt, of the mother to be a possession of  
y<sup>e</sup> Diuill: He draweth to his drift w<sup>th</sup> these  
wordes: These examples may suffice to shew how easilie  
men vnexperienced in those extraordinary kindes of  
diseases, may mistake y<sup>e</sup> causes of them. when  
through y<sup>e</sup> admiration of y<sup>e</sup> vnwonted & greivous  
accidents they behould, they are caried vnto  
magical and metaphisicall speculations.

But

But y<sup>e</sup> learned phisition, who hath first bene trayned  
 up in y<sup>e</sup> Studie of Philosophie, and afterward confir-  
 med by the practise and experience of all maner of  
 naturall diseases, is best able to discern what is  
 naturall, what not naturall, what preternaturall,  
 & what supernaturall: the three first being prop-  
 perly subiect to his profession. And therefore  
 they doe wrong vnto y<sup>e</sup> facultie of phisick,  
 and vnto themselves, and oftentimes vnto others  
 who neglecting y<sup>e</sup> light w<sup>ch</sup> we might yeelde  
 them, do run headlong and blindfold into manie  
 errors & absurdities. If his conclusion do compe-  
 t<sup>ly</sup> end his premisses (as it were <sup>in</sup> modestie for us to  
 suspect him, in such a point of learning) then  
 it saith in effect truly, These examples of igno-  
 rant & arrogant phisitions, recorded by Hippo-  
 crates, but remayning in succession to this day,  
 as also those of y<sup>e</sup> comon people, by sundrie other  
 Authors testified: may suffice to shew how easely &c  
 to the end of y<sup>e</sup> whole period, not only teaching

he meaneth  
 w<sup>ch</sup> b. j. might  
 yeeld them

fol. 4 p. 1.

to

Whie D. Jorden wrote

the reader, who they be & cannot iudge in these mat-  
ters; and what<sup>it</sup> is that transporteth them. Then  
he turneth himselfe on the contrary to shew who  
should be hearkened vnto, in these things. who  
but y<sup>e</sup> Learned phisition. Now, because y<sup>e</sup> reader  
might haue a quare in his head, to aske how may  
we know him. It proceedeth in the next wordes  
sufficientlie to describe him, & so appropriately  
vnto him, the matters in this controversie, as  
the very element wherein he liueth. From these  
things he draweth this conseruancie, therefore  
they doe wronge vnto y<sup>e</sup> facultie of phisick &c  
who neglecting y<sup>e</sup> light which we might  
yeld them &c. now we must desire to know  
of him, who neglected this light & speaketh  
of; if he be able, let him tell vs. we looke for  
a pregnant instance. as either y<sup>e</sup> Iustices of  
y<sup>e</sup> bench, or Iurie, or els (at least) the generall  
member of ministers, lawiers, other schollers  
& professed christians, now before & after the  
sessions



sessions, came to see y<sup>e</sup> maide in her afflictions.  
 But all men know, y<sup>e</sup> the Justices were not w<sup>th</sup>  
 out y<sup>e</sup> direction of Physicians, in their proceeding.  
 And y<sup>e</sup> rest of y<sup>e</sup> people, at other times, did often  
 finde some of these physicians, y<sup>e</sup> were most obser-  
 vant of euerie thinge, y<sup>e</sup> happened in her case, and  
 clerely in iudgment contrary to him; and to their  
 iudgments they cleave. therefore it is false that  
 physicians were neglected. & but now I better  
 remember my selfe; his wordes are these, who neg-  
 lecting y<sup>e</sup> light w<sup>ch</sup> we might yeeld them &c  
 here the word (we) must needs implic him selfe  
 & his Concurrants in Marie Glouers cause; w<sup>th</sup>  
 neither y<sup>e</sup> bench nor. iurors, nor y<sup>e</sup> great num-  
 ber of scholars & understanding people, y<sup>e</sup> came  
 to beside y<sup>e</sup> maide, did beleue. What then? doe  
 I restraime y<sup>e</sup> description aforesaid of a learned  
 physician to himselfe, & these only y<sup>e</sup> concurred w<sup>th</sup> him  
 in this cause? Let all other physicians excluded.  
 I am far from y<sup>e</sup> thought. Surely he excludeth  
 none, y<sup>e</sup> are w<sup>th</sup> in y<sup>e</sup> compasse of y<sup>e</sup> description. Why.  
 we

whie D. Jorden wrote

we take our felicitie to be such also: for we have so instituted  
our studies from the beginning, and our yeeres & practise  
are equall to his. Alas, but we are fallen out of his  
opinion: & therefore must needs be excluded in this place.  
And being here excluded whether doth he thrust in:  
but among the rout of Hippocrates ignorantly &  
ill ~~made~~ meaning. Now we appeale to y<sup>e</sup> indifferent  
readers conscience, whether D. Jorden have caused these  
matters for our disgrace or no. He protesteth that  
he did not ever finde himselfe provoked to write his  
booke, upon any peevisish humor to contradict, or to  
disgrace any &c. Some adversarie spere might re-  
ply to him, that although he did not ever finde himselfe  
so provoked, yet sometimes (as it seemeth) he did, & so in  
such a humor wrote his booke. But we are persuaded y<sup>e</sup>  
although his writing be cautelous in other points, yet y<sup>e</sup>  
in this place, he intended not to overreach his reader,  
but meant simply, y<sup>t</sup> he never found himselfe provo-  
ked &c. To w<sup>ch</sup> we answer, if ~~he~~ <sup>he</sup> spake (in deed)  
never boone, by so impure a minde provoked, then  
would not de facto, saye & so many hard passages  
of

first page of  
his epistle

of speech, reserving no comfort for us & were his chief opposi-  
 tion, & necessarily inferring disgrace to him & were his op-  
 position, have issued out of his pen. This rule standeth for ever.  
 Out of y<sup>e</sup> abundance of y<sup>e</sup> heart the mouth (& so thy pen)  
 uttereth. In y<sup>e</sup> laste he neuer found it in himselfe, it  
 doth but increase his blame; ad arguing tithen none  
 at all, or verie slight examination of his owne Consistency,  
 those dayes that he applied him selfe to this busines.  
 For we do not allow of his presumed consequence; he  
 neuer found himselfe prouoked of any peeuish humor  
 therefore he was not. manie things escape us when we  
 stand vpon our wayes most dilligently, & must more  
 if we grow scrute, so ad we delight in thy company  
 of thy vngodly, especially if thy dect loue of trute deuile  
 in us; for tithen manie false loues will moue into thy  
 place tithen & principally that selfe loue, w<sup>ch</sup> corrup-  
 teth all thy iudgment. This thy moue w<sup>ch</sup> he doth  
 so scornfully hurle from him in these wordes Neither  
 vpon any fawning humor to please or flatter anie person what  
 soeuer which I do esteeme more base then begging. will not  
 be

Whether  
 D. G. were  
 free from  
 fawning



whie D. Jordan wrote

be removed from him, upon plea of his integrity only: but  
it becometh him either to leave rest more or more active  
arguments, or else, to leave left as none, or fewer occasi-  
ons, to suspect him, in the whole carriage of his cause.  
first therefore we desire y<sup>e</sup> reader to consider, that to  
write a booke, after a publique sentence of law, in way  
of defence, to the end the subiects of y<sup>e</sup> Kingdom generally  
may be saved of the equitie of y<sup>e</sup> sentence, & deterred fro  
doing evill in like case, is the formall & usuall proceeding  
of y<sup>e</sup> magistrate in some causes of great consequence.  
But for any private man to write a booke, against a  
iust determination of law, proceeded in by y<sup>e</sup> lawfull  
magistrats, (none of them parties to y<sup>e</sup> cause,) & by  
an usuall course of law, can give no good report  
in it; nor spring out of any taste of equitie or good  
conscience. And we are assuredly assured, that of  
his own disposition he is far from doing any act,  
that may likely procure him any displeasure, from the  
magistrate. It must neede be therefore, that he had to his  
writing some procurer and abettor of an other  
person. And that must be one of such  
x late

place & power, as either would commaund him, or els  
 by faire entreatie provoke him to do it, But <sup>An insolencie</sup>  
 commaund him no subiect would; therefore he did <sup>m. d. j. writ-  
 ting</sup>  
 it by entreatie. If he were but entreated,  
 he might have refused; especially seeing he testified  
 to distrust, & his own unwillingnes therein. What  
 could then be the cause & <sup>that</sup> he wrote his booke but  
 to please, not himselfe, but the humor of an  
 other. Perhaps he will defend himselfe thus:  
 albeit in yielding to write, I was willing to  
 please (as yo<sup>r</sup> say) not my selfe, but an other;  
 yet in my writing I sought not to satisfy by  
 any man, but the truth only. If this be silent,  
 let yo<sup>r</sup> see, how it will stand the teste. If he sought  
 not to please him & sett him on worke, even in <sup>If he sought not  
 to please ano-  
 ther he could  
 not so contra-  
 dict himselfe</sup>  
 the manner of his writing also, then can we not  
 reasse to wonder, to what end counterfeiting  
 cometh in so often: especially sitting & upon his oath,  
 & protestation of his conscience, he cleared M<sup>g</sup>l  
 of all imputation of counterfeiting, in the  
 Sessions house. In his 4<sup>th</sup> Chapter w<sup>th</sup> bearingly  
 John

how the animall facultie may be offended, in diseases of  
 y<sup>e</sup> mother, (for I truly id <sup>h<sup>is</sup></sup> this small taske) he before-  
 thy very nature a whole lease, to procure y<sup>e</sup> animal  
 functions may be abused by our owne will, & so con-  
 sequently manie actions, or passions, strange and  
 incredible, be performed, both to y<sup>e</sup> counterfeiting  
 of diseases, & possession of Devils. What, what  
 should these things do there? to the doctrine of  
 the suffocation of the mother by y<sup>e</sup> vertue  
 nothing. O but one will say, he delivered not  
 his discourse of y<sup>e</sup> disease indefinitely, but w<sup>th</sup>  
 a peculiar relation to a late case, & gave occasion  
 of his writing. not of that disease in women in-  
 differently, but of that disease in this woman pe-  
 culiarly. Well we note he reached at M. Gl. in  
 the rest of his booke particularly, namely to make  
 his reader believe, it was a naturall disease  
~~for naturall~~, & nothing els. if in this point  
 we should admit his eye willingly glauced at  
 M. Gl. what shall we thinke of his contrary pro-  
 testation before the iudge? certainly therfore  
 onto



unto us, in this ambiguity, it seemeth most reasonable  
to esteeme, that he wrote this according as he was  
inspired by his task-master, & not out of his owne  
sense & iudgment. If here againe he flee from us say-  
ing out of wrong, & desiring that these things may be  
understood in These & not in hypothesis, perhaps all  
righteous Judges will refuse him, as a man not ma-  
king the lawfull fauour of the Court, but partially  
indulgent. And thus they will serue it him, say-  
ing; this place last cited out of your booke, being  
but an imprint to the disease you handle, &  
altogether concealed in your title, is either  
utterly idle, or els brought in, to help to furnish  
you naturall symptoms, so as they may be able  
to comprehend all things, & may be obiected out  
of M. Gl. case. But we will not thinke that you  
haue abused us with idle stuffe. Moreover if you  
meane that some others haue counterfeited possession  
of euill spirit, by adding strange voluntarie ac-  
tions beyond the power of their disease, but yet  
do in your conscience exempt M. Gl. according  
to

whu D. Jordan wrote

to your former protestation to the Judges; then it stands  
upon your honest reputation, to have set down, in  
the same place, a peremptorie exception in her  
behalf. Which, because you have not done, you  
can not, no colour of reason, look for any just  
favour in this matter as you require. To be  
rid of all these bonds at once, when he seeth no  
running can help him, we are affraide he will  
betake him to this knife, as saie? I was indeed  
of that persuasion, what time I so protested be-  
fore the Bench; but since that, upon further  
consideration, my mind in that point is altered.  
so as now I thinke, that Marie Glover was one of  
those; who willingly & of purpose observed to do  
certaine actions in their fitted, to stirre up  
admiration, & to breed, & nourish in their behoul-  
ders, the opinion of possession of Divels. som what  
to this sense indeede he spake of late, to M Gl. and  
his mother. And this is valiantly not Alexander  
to cut the knot, when he cannot untie it; but not  
Silla, to fall into Charybdis: for so shall he  
royne

perhaps D. J. when  
he wrote his book  
blamed M Gl. but  
also counterfeited

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ioyne hande, w<sup>th</sup> men of fearefull condition; w<sup>th</sup> Eng<sup>l</sup>  
it is not possible, in maner of, to haue conformance, &  
keepe h<sup>is</sup> w<sup>th</sup> all the path of truth. ~~They~~ <sup>He</sup> saith, ~~that~~  
a<sup>m</sup> affraide he will do thus, because ~~he~~ <sup>he</sup> hath him  
not (as ~~the~~ <sup>his</sup> Lord knoweth) but woult his return  
if he be in declining: & woult be grieved in ~~his~~ <sup>my</sup>  
heart, to see him, not only to walke in y<sup>e</sup> counsaile  
of y<sup>e</sup> vngodlie, but also to stand in the waie of  
sinners. This ~~he~~ <sup>he</sup> haue saide, to bring him vnto an  
earnest consideration w<sup>th</sup> him selfe; who is, in  
his epistle, so earnest w<sup>th</sup> his reader, to discern  
truth from counterfeiting; in this our present  
cause. For if he yet will haue his reader thinke, ~~that~~  
M. Glouers case was p<sup>er</sup>ly counterfeiting, we  
must rowle him vp (though against our wills) in  
the scrole & babalouge of surges, as dare not,  
sp<sup>er</sup>o impudently they open their mouthes, when  
they haue a purpose to oppress the truth.  
Now when we see, ~~that~~ <sup>if</sup> this was not S. Jordens  
iudgment originally, but ~~that~~ <sup>if</sup> he came to it, by  
y<sup>e</sup> contagion of euill companie, we cannot see  
reason to thinke, but ~~that~~ <sup>if</sup> a fawning humor did  
set in foote, among other motives to y<sup>e</sup> writing  
of



where D. Jorden wrote

of his booke. Perhaps he will yet stand in his owne  
defence thus: that I am not altogether of their  
iudgment, it may appeare by mynt owne wordes  
following in y<sup>e</sup> epistle, if yo<sup>r</sup> would but affoord  
me indiffernt of interpretation. For there I  
saie, I doe not denye, but that God doth in these dayes  
work extraordinarily, for the deliuerance of his chil-  
dren, and for the endes best knowne to himselfe; &  
that among other, there may be both possessions by  
y<sup>e</sup> Diuill and obsessions & witchcraft &c. and dis-  
possessions also through the prayers and supplica-  
tions of his seruantes, which is y<sup>e</sup> only meanes  
leste vnto vs for our reliefe in that case. We  
are glad where we finde him speake in outspo-  
ke language; and haue no doubt, but that  
he knoweth, and is perswaded of the truth in these  
things, touching the generall: w<sup>ch</sup> maketh vs  
so marvile so much the more, why then he run-  
neth after them, so fast in the particular instan-  
ces; w<sup>ch</sup> if they might gaue as easie an argu-  
ment hands, as (it seemeth) they do at his,  
they

they would shortly make their induction so well reple-  
 mished, as that they would constrain him to eat his  
 word, touching possession of Inwell's & witchcraft.  
 That he over easilie assenteth to them, in denying  
 instances of Demoniack, it is very evident in his  
 next sentence, where he speaketh so like their lan-  
 guage, that he marreth the graine of all that he  
 said afore. These are his wordes. But such examples <sup>D. J. against</sup>  
 being rare now a dayes; I would in the feare of God, <sup>possessions &</sup>  
 advise men to be very circumspect, in pronouncing <sup>dispos. of his</sup>  
 of possession; both because the imputures be  
 manie, and the effectes of naturall diseases bee  
 straunge to such as haue not looked thoroughly  
 into them. This is to plant w<sup>th</sup> one breath, by  
 positue affirmations in the genall; and supplant  
 w<sup>th</sup> another breath, by privative negations in y<sup>e</sup>  
 pticulars. In the former he speaketh like D. Jordan;  
 in the latter like his taskmaster. But yo<sup>r</sup> will  
 say, his negations are not so absolute, we grante  
 it; he sheweth himselfe a fearefull scholler, yet a  
 scholler: who hath more cause to boast of his timi-  
 ditie, then of his familiaritie. But in earnest,

—off/

Whie D. Jorden wrote

doth he thinke, that such examples are rare now a daies,  
and that Impostures are manie. If he had sayd In  
those Kingdomes where Antichrist beareth swaye, such  
examples are rare in comparison of y<sup>e</sup> Impostures; we  
could haue lent some care vnto him; and further  
haue attributed som authoritie to his trauailinge  
times, to haue recounted to vs, what pageants he  
saw either in the Santo in Padua, or els where, a-  
monge all the romiss routes that he passed. But  
to saie, that now a dayes, such examples are rare, &  
impostures manie, maketh such an vniuersall con-  
fession, touching this Kingdom, & layeth such a  
lump of scandalous corruption, in the way of  
truth, w<sup>ch</sup> he had uttered before, as it is naturall,  
that a man of his wate & meanes, could be so char-  
med, or enchanted rather. To prove the truth  
on his side, I trust, when we come to instance,  
all men will seeke, that it lyeth him in hand, for  
to bring out of our true examples, to produce three  
or two at the least, of such as were counterfeit.  
If he make the number but equall, he is found to  
beare false witness; if inferiour he must be sayd  
w<sup>th</sup>



w<sup>th</sup> grosse over reaching. But if we bring first into  
 for his <sup>own</sup> false, what epithite will be added to his name?  
 Let him now beginne when he list, we will not with  
 drawe out force from the challenge. Provided alwaies,  
 that the soueraigne power, giue vs equall habilitie  
 to disprove & discredit, whersoever we shall find any  
 farded face of craftie disguised image, maliciously  
 erected to outface the truth. In tracing him he-  
 therto, we finde him not cleere in his enterprise,  
 of manie corrupt causes, therunto inciting him.  
 howsoever he entered into the lists, w<sup>th</sup> his solenne  
 protestation, displayinge euerie one of them. What  
 then? shall we thinke, & only by the instigation of  
 some great man in this world, he did presume  
 to turne the stream of vniuersall credence, sent  
 forth, now, w<sup>th</sup> so strong a current, from most  
 lawfull trialls & proceeding? nay, but he adioyn-  
 neth mortouer, that being a Physician and iudging  
 in his conscience that these matters haue bene mistaken,  
 he thought it good thus to write, both to <sup>rectify</sup> ~~rectify~~  
 mens vnderstanding, that they might not hereafter  
 erre in iudgement, touching these matters; and to

preserve them from abusing y<sup>e</sup> name of God and holy  
 prayer. And certainly this is as fayre, as roppell<sup>d</sup>  
 silken to the eye but let us come to more artificiall  
 examinations, and then we shall see, what alay it roun-  
 netts. If a good conscience sett him on worke to re-  
 duce a multitude wrong, it must be because, either  
 the error was grosse, or els his diligence had sur-  
 mounted in disproofing of it. Now if either the mis-  
 iudgment were not manifest generally, and yet neglected,  
 or his diligence had not exceeded all others, so as he was  
 able to open the eyes of the blinde, in this cause; there was  
 no other reason in the world could urge his conscience  
 to this service, for either the need must be great &  
 talke for a man meanly qualified, or the knowledge  
 must exceed, that taketh upon it to alter such a mul-  
 titude. But so farre shewd it, that the error or  
 misjudging on our side (if there were any) was appa-  
 rently grosse (how soever one man at the sessions,  
 w<sup>th</sup> greater audacity then iudgment, avouched the  
 symptoms to be the same w<sup>th</sup> the mother, and not  
 strange to physicians) that D Thauxis and D Selme  
 before the iudgment seat (seeming fearfull to displease  
 some men) bare witness yet, y<sup>e</sup> the case had manie

strange

Strange & wonderfull things in it, so as they could  
 easilie have inclined to thinke it extraordinary,  
 but <sup>if</sup> they were rather resolved, for that time to sus-  
 pend <sup>their</sup> iudgments, now then, if the matter were difficult,  
 so as it made wisemen to suspend their iudgment, al-  
 though they were unwilling to crosse his opinion; & that  
 difficult things, requirer much attendant, studie & obser-  
 vation, if a man meane to make a good ground for his  
 confidence, when he shalbe called to testifie thereof; his  
 dutie both to God & men, did bound him, (if he thought  
 him selfe called to interpose himselfe in this cause) to have <sup>to</sup> informe him  
 visited & consulted by patient often, w<sup>th</sup> long musings  
 & meditation as schollers doe in difficult matters, and  
 poynts of surmounting reach: to have numbered all the  
 symptoms, sett all the varieties, and weighed them in  
 the balancet of well advised comparison. Also to have  
 enquired diligentlie, into all causes precedent & con-  
 sequent, absent & present, privatively & positively.  
 But y<sup>e</sup>. I fowden did not bestow all necessarie  
 diligence this waie, both his seldom visitations, &  
 little time afforded w<sup>th</sup> the sick; (whereof there are  
 many witnesses) as also his roving, loose & undigeste  
 discourse (as shall particularly be shewed hereafter) de-  
 pub



publishe & notify unto all the world. And therefore it  
could not be a good confutment, that did comfort him,  
to undertake his taste: as neither was it, to testify  
before the bench, having not the ordinary calling of  
the court, but by his owne meane, came therunto.

We grant that he held Marie Glouers cause to be  
naturall, and in that respect, spake & did what was  
in his thoughts, but not according to a right con-  
futment: w<sup>ch</sup> we utter sufficiently the mouth to beare wit-  
nes in a matter of fact, but whereof it is privity  
that some of the outward senses, haue taken know-  
ledge before: nor in a matter of opinion or judg-  
ment, but according, & as far forth, only, as it  
is assured, no requisite meane of right conclusion,

hauent bene neglected in it. We grant a man may  
be ill advised when he wrote (w<sup>ch</sup> a good confutment) yet his opinion being aske  
of a matter, not so exactly considered before; but  
to undertake opposition in it, & so forwardly to attempt  
to induce iudges & iurors in it: yea & when the  
cause had receaued sentence against him, & had  
bene cleared finally w<sup>ch</sup> a testimonie from hea-  
uen; to write (again) a booke, to seduce & suspect  
from giving credit to it, seemeth so unsutable  
to

to the proceeding of a good conscience, as that his his  
 professing of it, to his book, can but occasion his un-  
 der to think, that he well understandeth, not what a  
 good conscience meaneth, Moreover as his conscience  
 here is reproved, for want of such a ground of know-  
 ledge to settle upon, as his faithfull diligent might  
 easilie have attained; so is it no lesse blameworthy  
 for unsound, yea plainly unfaithfull handling of  
 the matter. In the 4<sup>th</sup> page of his epistle dedi-  
 catoric, pretending to answer the arguments  
 we use, to prove the case supernaturall, he D. J. doth not  
 produceth five, but unsincerely the 3 first being sincerely  
 such, as are naturall allaged to such purpose, then  
 growing to his conclusion, thus he windeth up his  
 clue: Many other such like instances they may  
 produce, according to everie ones severall conceipt; w<sup>ch</sup>  
 were in vayne for me to repeat particularly, unless  
 I knew wherein they would principally insist. Did  
 not D. Jordan know? was he not privy in his consi-  
 ence, to most arguments even these; and wherein we did  
 principally insist? he must pardon us; we cannot be  
 leaver.

leave him. He knew them from us, by conference, and  
from sundrie others, that opposed against his iudgment,  
during the time of the maides affliction. And if these  
were not means sufficient to make him know them, yet  
I hope the Sessions were, abundantly. Wherin first  
Dr. Herring beyond the points aforesaid, objected unto  
him, those remarkable motions of her handes to her  
mouth, & the opening of her mouth in such a method,  
to speake such & so many wordes, & none other, nor no  
more. And that in the time of the Lords prayer, at  
the pronouncing of the last petition, Deliver us from  
evill, the maides bodie (if it then lay in a senslesse trance)  
would rebound up in the middle: and if in such a time,  
the widow Jackson were suddenly brought in, the bodie  
would be changed into a quite different passion. After  
him Dr. Spencer reasoned against his opinion of the  
mother, from the absence of the cause in so young  
a maide; from the deformed moving of the belly &  
breast, not like that uniform rising, which is in the  
suffocation of the mother. And from the varieties  
both of the fitts themselves, & of the symptoms  
in this singular fitt. These were (I trave) in-  
fallible causes, to make him privy to many more of  
our

Dr. Heminges  
arguments.

Dr. Spencers  
arguments.



our instant, then he would take upon him to answer  
in his booke. From effects (likewise) we will proue that  
he knew not: namely in that he hath geuen answers to  
some men & rendered reasons (such as they were) for the  
altering of the booke at the coming in of the witch,  
and for rebounding of the booke, at the vsing of the  
Lords prayer: w<sup>ch</sup> reasons though he was afrayde to  
set downe in his booke, yet we will not be afrayde to  
set the vnfauouring of them in place of reuerence.

Againe, his verie booke, in the same epistle, doth witnes  
against him in this point. Where he saith, that some .4. page  
enough y<sup>e</sup> mayde (in g<sup>r</sup> fitts) spake certayne wordes, &  
performed certayne voluntarie motions vpon Sathans  
incitation, and was hindred by him, from speaking  
other thinges, w<sup>ch</sup> she would fayne haue vttered. These  
wordes (although he deliuer them vnsmutched) do proue  
a verie materiall instant of ours, whereto he was  
p<sup>r</sup>iuie; although he was much wiser, then to trouble  
himselfe w<sup>th</sup> the answer of it. To conclude therefore,  
seeing D. Iordan, touching the cause of writing his booke,  
cannot come to quit him selfe of certain vnworthie  
corruptions, nor to iustifie his calling thereto, nor  
conferre therein, to be good, in respect of sundrie great  
js

of great and exceptions, will come where, he in his  
meat, to hinder his passage, as about is declared,  
not would in the feare of God, advise him, to be  
more circumspect hereafter, then in this busines,  
hitherto, he hath bene. And first if he attempt it  
a reputation, such as his soule deserveth, to be zealous  
of Goddys truth, that he busie himselfe, w<sup>th</sup>  
all his witts, to discern w<sup>th</sup> whom the truth  
standeth, lest he be found to fight under wrong  
colours. Casting up his reckoning thus w<sup>th</sup> all,  
that there can be no zeal of truth, that con-  
tendeth not hatred of error, & of all malitious  
abettors thereof, according to that sentence of  
David: Doe not I hate them o Lord y<sup>t</sup> hate the,  
and doe not earnestly contend w<sup>th</sup> those, y<sup>t</sup> rise up  
against the. I hate them w<sup>th</sup> an unfeigned hatred  
as they were my utter enemies. Secondly, that  
in a Christian demonstration of his afflicted bre-  
thren, he be affrayd to strengthen the hand of  
iniquitie against them willingly, and assayed  
to be multiplied to doe the same w<sup>th</sup> advisedly. Last  
of all seeing the fairest motive y<sup>t</sup> made him

write, was the instigation of a sinfull man, and that  
 he was not, otherwise, qualified to take better callinge  
 from God, unto it; let him now at length (better late  
 then never) seriously consider, what a sinne he hath en-  
 tred into, thus to contradict & canell (to his power)  
 the graunt sentence, in a iust proceeding, of the reu-  
 erent iudges, together w<sup>th</sup> the settled p<sup>er</sup>suasion, of  
 many godlie & wise Christians, in a cause of such trust,  
 as is witnessed unto, by him selfe, in the generall,  
 and from heaven, in the particular. Which particular,  
 (as halfe an tie maie see) is not p<sup>er</sup>secuted & oppressed, for  
 it selfe (the parties being not such as can be touched  
 of like evill) but only for the cause of the generall, to  
 deny possession and dispossession of dwell<sup>ing</sup>; that so they  
 might spoyle all sincere Christians, of some parte of their  
 crowne & glorie in this life, even the sweet fruit of their  
 faithfull prayers; a testimonie of their acceptance w<sup>th</sup>  
 God in Iesus Christ. Not (as I thinke) of purpose, to  
 hinder mens saluation; but, as by all means, to put  
 out the light of that antithesis, w<sup>ch</sup>, both in precept  
 & practice, doth dayly argue their dissolute profession.  
 but Blessed is y<sup>e</sup> man, w<sup>h</sup> putteth his trust in y<sup>e</sup> Lord; & respecteth not y<sup>e</sup> proud,  
 nor

psal. 40. 5.



The generall shape of  
nor such as turne aside to lies.

### Chap. 3.

How B. Jorden hath written in this cause  
and first in generall

*Just. dedic. p. 1.* Now that we have seene, how neither iustly nor  
necessarilie (whatsoever his words are) B. Jorden  
hath written against Marie Gloucers case, as out  
of a most lawfull & orderly tryall, it was sentenced.  
Let us come more nere hands to consider, how well he  
behaueth himselfe in the cause, and upon what good  
groundes it is, that he thus presumeth, to draw men  
awaye, from that truth, w<sup>ch</sup> by so faire, lightsom  
and well conditioned meanes they have retained,  
first we will take a generall view of his platforme,  
and after that, examine the speciall points & pt<sup>s</sup> of  
workemanship in it. S. H. (the letters for his name  
and the man for his manners, both apt to intimate  
shame, to his readers) having the stomach of an  
arch-enemie to disgrace this cause, but wanting a  
fitt patient, and place suitable, to sett up his forge  
in;

in; made his recourse yet, to an other of his Machi-  
villian tricks, to succour him in this desperate distress,  
namely to write a booke against the Coniuration, &  
are used in the Synagogue of Antichrist, and  
therein by opening, amplifying & resolving all  
things for his purpose, yea sometimes with an  
impudent counterbit; he instilleth here and  
there, vnthought of, into his readers cogitati-  
on, those contagious suggestions, of euill where  
counterfeiting & rousing, in all cases of this  
nature: presuming certainly thereby, to infect  
some more, or, at least, to retayne those manie, &  
are already of that leprouse iudgement, with him;  
and to hinder the weak & common multitude,  
from admitting any impression of truth, as it  
is in this our case: Not respecting the learned  
writings of all ages, despising the observation  
of iudges, & trampling under his feet, the  
assertions of our most learned & experienced King  
in this behalfe. D. Jordan, although I account  
him a far better man, hath yet handled his  
matters too like him, in this affaire. So it is  
to

K.J. in his  
Lemonologie

S.P. handling  
of his matter  
too like S.H.

## The generall shape of

to converse w<sup>th</sup> the dygoddit, and to touch vitch: so  
good Joseph, by living in Egypt, learned to swear  
by the life of Pharaos: And so saith he, doubting the  
issue of an encounter, w<sup>th</sup> Marie Glouers cause in  
playne, fetterd about, w<sup>th</sup> many circuits & traueses,  
to tell what a strange disease the mother is, how  
all the faculties may be hurt by it, so as sometime  
physitions haue thought the Diuells to haue bene  
a cause in it; and therefore much more easilie  
might it detraite to woman people: especially per-  
turbations of the minde concurring, and some little  
tricks of counterfeiting being mixed w<sup>th</sup> all, to augment  
the wonder. All this stuffe he contriucth & setteth  
out, w<sup>th</sup> chapters & diuisions, of the sundrie wayes  
offended faculties, & incredible varieties of sym-  
tomes, in the suffocation of the mother; illustrating  
many things w<sup>th</sup> examples, and adorning v<sup>th</sup> whole  
w<sup>th</sup> verie copious <sup>quotations</sup> of good writers;  
though they but proue that, w<sup>th</sup> will do him no  
good when it is granted ~~by~~ him. So as by this  
intained, he comforteth himself, w<sup>th</sup> great hope,  
that albeit he, in no place, expressly writeth



M. Glouers case was in all points, thus, or so;  
 yet that manie of his vnwarie readers, would  
 apply it so, and take it for granted. And namely  
 seeing that howsoever, in the front of his booke,  
 he modestly professeth therein, but a declaration  
 of diuers strange actions and passions of the bodie  
 of man, w<sup>ch</sup> in the comon opinion are imputed to  
 Diuell, to haue there true naturall causes and to  
 accompanie this disease; w<sup>ch</sup> I would not great-  
 ly like to grant him; yet in his first chap-  
 ter, p. second page, loosing all the rigour of  
 gouernment into his pen, thus, ~~inconsiderately~~  
 he deliuereth; that whatsoever strange accident  
 maie appeare in anie of the principall functions  
 of mans bodie, either animall, vitall or naturall,  
 the same is to be scene in this disease. For seeing  
 that, all most all extraordinarie actions and  
 passions of the Demoniacke, arise from the suffering  
 of these principall functions, discomposed by the  
 cunning & power of Sathan; how is it here

D. F. kept not  
 in his promi-  
 sed compasse.

## The generall shape of

imposed upon the reader to thinke (although I  
Jordan speake it not, in so many wordes) that all  
and euerie accident, in Marie Glouers case, had no  
other mouer in the world, but the mother: yea  
and by these wordes he prouideth, verie runningly;  
that albeit, in his enumeration of the seuerall symp-  
tomes of that disease, (to be accomodate for satis-  
faction, to euery instance of our case, urged a-  
gainst him) he shall not satisfie the expectation  
of his reader in euery particular (as it will be  
shewed, that he doth not (almost) in any one) yet  
this generall rule shall serue, in stead of all; that  
so far as any function of the three principall  
faculties, animall, vitall or naturall, may be  
made accomptable to diminution, deprauation  
or abolition, so far this rule shall reach, to  
gather all such accidents, w<sup>ch</sup> in the compass  
of suffocation of the mother. I presume (y<sup>e</sup>  
w<sup>ch</sup> is alwaies probable) that the readers appre-  
hension will exceed his iudgment; & that w<sup>ch</sup> ha-  
th, hold first of the fantasie, will soone after  
settle in the understanding: the number of those, &  
all

but seasoned w<sup>th</sup> prudent discourse, being not great,  
 and few of them affording t<sup>me</sup> of de<sup>e</sup>n consideration  
 in reading such things. By this rule likewise, his  
 unwarie reader, must interpret another sentence  
 of his, w<sup>ch</sup> els wou<sup>ld</sup> labour of manie insufficiencies.  
 Namely in the conclusion of his epistle, where he expo-  
 sets his owne slipping away from the combat, upon  
 pretence of ignorance what weapons we wou<sup>ld</sup> use,  
 w<sup>ch</sup> he tells his reader this tale, is so de<sup>e</sup>ptely.  
 But in y<sup>e</sup> discourse following, I have as neere as I  
 could, described all y<sup>e</sup> symptoms, of this disease;  
 whereby every man may readily find answers to his  
 severall objections. W<sup>ch</sup> is a snare to see, being  
 not willing to leave the adventure of the field  
 him selfe (although he was challenger) to entreat by  
 by standards, to supplie his place; promising them that  
 he wou<sup>ld</sup> send them all sorts of weapons. Thus wise  
 he is in deede, to sleepe (him self) in a whole skin, &  
 of such a consistence, as to leave a thousand others  
 by the sword. And if the victorie fall not out for  
 him, in our singular contentions, yet by this means,  
 he

D. J. maketh his  
 readers disputers.



## The generall shape of

hath thus much to answer for himselfe; his weapons were unjustly handled. Without doubt his conscience would him; if he should himselfe have made application of all those symptoms of the mother, w<sup>ch</sup> he thought accomodable to M Glouers case; w<sup>ch</sup> had bene plain & righteous dealing; he should both have bene put, to verie much expense of his wit, (whereunto I blame him not to be unwilling) also to verie imminent hazard of some fall of his reputation; w<sup>ch</sup> every man abhorreth naturally.

Therefore chose he rather, by the way of implication, generalities, & insinuated analogies, as things considerable, either in naturall passions, or els in counterfeited actions, to make all his readers disputed in this question: yea, in a sort, to enforce them, As when they shall read, that the diseases of the mother are able to alter, or disparage all the senses, and to disorder aint waie, & in such degree, all the instruments of voluntarie motion, together w<sup>ch</sup> all the regnant powers of womans bodie, w<sup>ch</sup> his

2. 3. 4. & 5 chapters are wholly employed to prove, & that an incredible mistake of wonder must accrue, to all the offices of the animal functions, if in fact, filled, they can also counterfeit, <sup>all</sup> something by dissembling: w<sup>th</sup> by many examples he setteth out in his 4. chapter. Shall not he that reader be compelled (w<sup>th</sup> out further examination of differences) under the counterfeit sortad of these generalities, to argut the comprehension of all our particulars? at least, if he shall make use of the writing: & so as man wit is by nature like the fire, ever moving) make applications, & draw in conclusions by him selfe, w<sup>th</sup> out the danger of controulment. w<sup>th</sup> if the author (as it was his part) should have done, by expresse writing, it must needs have drawn upon him further trouble to defend it. It was his wisdom therefore to leave these imperfections in his writing, for manifold more advantage to him selfe. First to transference & imputation of unskillfull applying aine of these particulars, from him selfe to <sup>all</sup>

## The generall shape of

all such readers as should be incogled by his writing. Secondly they would be boulders, & lesse in time spent then he durst be, and so passe by all practise & examination & weighing of differences, w<sup>ch</sup> himself must haue bene drawn vnto. Thirdly if he had applied Marie Glouers particulars to his generall, the reader would then haue tyed himselfe to his applications, & so should easily haue seene, the utmost point of his game, and goodnes of his cause to iudge betwixt vs. Whereas now, there being no bound sett, only great occasion of intermedling geuen to his reader, it must fall out, that according to the happynesse of turtles out wit, the matter will be iudged, and, so manie as apply matters to his purpose, become contented for their owne iudgement, & consequently, as men engaged, defenders of him. And as, by this hook of generalities, he plucketh to himselfe this moderate game, so hath <sup>he</sup> a crooke of analogies, also, to suspend his reader, least he fall from him. For what his symptoms of the offended function, and tricks of counterfeiting, rehearsed by diuers



instructed, fall short in his enumeration, to match  
 not such a case as M. Glouers was, there is yet in-  
 sinuated, that by way of analogicall proportion,  
 whatsoeuer is deficiant to the eye, may be supplied  
 in the minde, by discourse of the readers owne wit.  
 Thus hath D. Jordan faired, like the rich mtn of  
 this world, whose heart being wholly sett vpon  
 gain, care not, what indirect meanes they vs,  
 so they may haue it. But euell gotten goods must  
 be restored, if he meant to be a penitent Zachary,  
 as I hope he will.

## Chap. 4.

Wherem his generall platfourme is  
 more specially reprov'd.

The proit is image of his minde being set;  
 is the reason wherupon as piles he hath right his  
 foundation, being discountred, and already reprov'd  
 by their parallels; it is time to come vnto the  
 more speciall examination of his whole platfourme,  
 and so descend by degrees, to the ripping vp of  
 euery part. Thus he would haue his reader con-

cease

## The lively image

renew him:

the summe of  
the booke

whatsoever affliction had all y<sup>e</sup> actions & passions thereof proceeding from the Mother feare, and counterfeiting, that is not supernaturall.

But Marie Glouers affliction had all y<sup>e</sup> actions and passions thereof either from the Mother feare or counterfeiting;

Therefore Marie Glouers affliction was not supernaturall.

This proposition hath light in it selfe. But his assumption is darkened it selfe. How will he proue it? Thus I know.

If y<sup>e</sup> mother feare or counterfeiting, severally or mixt, are able to bring forth y<sup>e</sup> like kinde of actions & passions y<sup>e</sup> Ma: Glo: had, then were all hers but of such originall;

But the Mother feare or counterfeiting severally or mixt, are able to bring forth the like;

Therefore all Ma: Glo: were but of such originall.

Here you have the full & naked view of all his magnificent building. Assume it is in shew; but yet pudentur paper walled; not fit for habitation.

faction. Let us therefore goe into it, & beguile the  
 substance, coping & provision for notalhen. His con-  
 trivise proposition, the maine pillour of his build-  
 ing is maine waite & unsoundly & unable to support  
 the roofe, if a man do but walke upon it. It reasoneth  
 from the abilitie of naturall efficientes suppo-  
 sed present, to conclude the absolute privation of  
 supernaturall efficientes. Against when he speaketh of  
 bringing forth like actions & passions, there first  
 he presumeth, that from a similitude of effects  
 to naturall efficientes more necessarily be conclu-  
 ded a dissimilitude of effects to supernaturall effi-  
 entes. And secondly under the latitude of likeness  
 he abuseth his simple reader w<sup>th</sup> unlike comparisons.  
 I will therefore first declare the inconsistency of  
 his proposition in generall & after that defend M.  
 Glouer from all his presumptions & disproportions  
 in particular. Whereto he supposeth by placing na-  
 turall effects to call in naturall causes; and by  
 admitting naturall causes to exclude supernaturall  
 out of doore, he is much demanded for supernaturall  
 efficientes can doe all & the naturall more & much more  
 nothing forasmuch as it is best able to be discerned  
 by



## The lively Image

by instamens, I will not flee the paines for the better clearing of my answer to set him downe some competent stone, & that of such instamens as shall not digresse one haired breadth, from the verie cause we haue in hand. Namely such, wherin supernaturall causes were necessarilie admitted, although effects were not other then such as mere naturall causes can & doe at other times produce. Amongst the unspeakable miracles w<sup>ch</sup> our Saviour did on earth, the Evangelists do record his soueraigne casting out of Diabells, and amongst others of them, some of those persons were such, as had none other shew or character in them, then such as mere physicall causes can, & easily do bring forth. As namely, one was dumbe; another is set forth to haue bene blinde and dumbe, another is described in all respects, as ~~all respects~~ as one, that had the falling sickness, and a fourth, I obserue, w<sup>ch</sup> had wast shew of all the rest, a woman that had long time ben troubled & could not enter her bodie. If these afflictions were ~~were~~ caused by the Diabell, & yet were none other, in all shew, then naturall sicknesses

Mat. 9. 33.

Mat. 12. 22.

Mark. 19. 17.

Luc. 13. 11.

Naturall symptoms  
may haue a super-  
naturall cause  
efficient.

it is manifest, that D. Jordens proposition is defend  
 But albeit these instances from the scripture, were  
 abundantly sufficient, to take away the necessity of  
 his consequence, yet because, I know he will strive to  
 maintaine this house, as long as he can (it being his  
 strongest fortress he hath) let us suppose he is not  
 satisfied, w<sup>th</sup> these examples from the scripture, do  
 not set downe at large; and therefore the signes  
 might be wanting w<sup>ch</sup> did discouer them for Je-  
 moniake: He might haue knowne this truth, by many  
 writings of his owne profession, if his eye in reading,  
 had been as indifferent, as it was diligent. A certaine  
 man (saith Fernelius) through heat of weather, <sup>Fern. de abd.</sup>  
 vehemently thirsting in the night season, arising out of <sup>rerū caus. lib.</sup>  
 his sleepe, and missing to fynd drink, met with an <sup>2. cap. 16.</sup>  
 apple; the w<sup>ch</sup> as he was eating he felt his iawes to  
 choke, and to be clasped together as w<sup>th</sup> ones hand,  
 and there withall the Diuell entering was possessed.  
 He seemed to see himselfe deuoured in the dark by a  
 great black dogge. All w<sup>ch</sup> thinges, after y<sup>e</sup> time of his  
 deliuerance, he rehearsed in order vnto vs. Marie out  
 of

## The lively Image 1

of his pulse, heat and roughnes of tongue pronounced a fever; and from his not sleeping and perturbations of mynde, iudged simplie a raving or frensie.

Lang. Epist.  
med. li. 1. Epist.  
38.

Joannes Langius testifies, that whilst he exercised physick at Bonomia, there was a certaine woman vexed with an ulcer, of the nature of meliceris, about her secret part, and euer when the hope of healing was neere, w<sup>th</sup> the Chirurgion, suddenly, a new filthie matter would plentifully break forth, in substance like to home; untill at length the Diuell wherew<sup>th</sup> she was possessed, being by diuine deprecations expelled, that same night, no signe of a scarre being lefte, the ulcer closed up of it owne accord. Cardanus maketh relation of a case altogether as admirable, of a woman of note, the storie wherof being by him, verie largely sett downe, for the readers ease I will contract. She laboured of a mighty burning of vrin and a perpetuall desire of making water.

Cardan. li. 19.  
de subtil. w<sup>m</sup>  
1<sup>st</sup> first leafe

wherefore



wherefore .7. of y<sup>e</sup> principallest physicians of the citie  
being called together, they coniectured all causes, and  
devised all remedies, and applied y<sup>e</sup> same inwardly  
& outwardly, not sparing to open y<sup>e</sup> part w<sup>th</sup> instru-  
ments, and that often, for the finding of that which  
offended, and satisfying euerie one in all their suspi-  
cions, but all in vayne. Seaven moneths together  
she was thus tormented, & desperately left of all.

All the secreete parte being now ulcerate, partly  
through y<sup>e</sup> heat and sharpnes of medicines applied  
& partly through their importunate vsing of in-  
struments; and all her bodie consumed, as by  
her anatomies face, it well appeared, to euerie  
man y<sup>t</sup> saw her. No hope remayning by physiti-  
ons, there came vnto her one Iosephus Niger Grek  
lecturer, but a noted magitian; he instructed  
a sonne of this woman, who was his scholler, that  
looking in a threesquare chrystall, he should saie,  
that he saw three ugly diuells, standing on feete,  
before his mother, and an other diuell on horseback  
much taller then they, w<sup>th</sup> a threefork in his hand,  
who did pinnion the other three, and binde them to  
his

## The lively fmaage

his stirrups, and so lead them away. Hereupon y<sup>e</sup> woman  
slept, her payne went away, w<sup>th</sup> all her burning &  
incessant desire of making water. Her liuely colour  
and flesh returned, so was she perfectly restored to  
health & conceiued with child. D<sup>r</sup> Jordan abuseth  
his reader w<sup>th</sup> this example, bringing it in among  
surg<sup>es</sup> as were cured (being put into some good conceipt)  
by their imagination only. Cardan in d<sup>et</sup>, in the  
same place, where he writeth the storie, maketh  
question, whether she was cured by the diuell, or  
by her imagination or faith, as he telleth it.  
And therefore reasoneth the matter thus: If y<sup>e</sup>  
boy spake true what he saw, and Ioseph did but  
dissemble, this prompting of him, to couer the truth  
of his other doings, for feare the law should take  
hould of him, for a coniuurer, then was she cured  
by the Diuell. But if the boy were warned before  
in a word, that he should affirme he saw what-  
soeuer Ioseph would ask him, then craft was  
used to procure health to the mother; & so it is ma-  
nifest

nifest, that by imagination and faith she was healed. Only it is marvellous if craft were used, why he refused reward: for the kindly end of fraud appeareth not, where no reward is sought for. And whether the matter should succeed, or not succeed, he was sure to hazard some estimation in it. Therefore it is more likely she was made whole by y<sup>e</sup> Diuell. Behould how Cardan did cast in his minde, what causes were most probable to effecte this cure, & refusing that, where in he saw no light to lead him, concludeth w<sup>th</sup> the other w<sup>th</sup> had all the likelyhood left vnto it, when all things should be dewly examined. What reason (I pray y<sup>e</sup> now) had D<sup>r</sup> Sorden to deliuer this narration in such words as he hath done? namely thus: Cardan tells of a gentlemoman, who finding her selfe vexed w<sup>th</sup> many greivous symptoms, imagined y<sup>t</sup> the Diuell was y<sup>e</sup> author thereof, and by Iosephus Niger was cured, by procuring her sonne to make her beleive, y<sup>t</sup> he saw three Diuells in her looking glasse, and one great one to driue them out. Certainly he ought to be put in minde,



## The lively Image

of diuine corruption & outersight, in this short  
passage. 1. that he maketh not relation of it  
sincerely, when he saith that the gentlewoman  
imagined that the diuell was y<sup>e</sup> author of her  
infirmities, when there is no word in all the  
narration tending that waie. 2. It was  
weake in iudgment, when he brought this  
instance in, among his melancholike con-  
uicted patients, cured by fallacies. For he  
began not w<sup>th</sup> imagination, but with paines,  
& other symptoms, w<sup>ch</sup> consumed her whole  
body. 3. that he would so smoothly turne  
Cardans tongue to tell the tale for him, con-  
trarie to his settled purpose. If he would  
out of the storie, by reason haue inferred it,  
(as seeing further then Cardan did) he should  
haue left w<sup>th</sup> his reasons. 4. It was ignorant,  
that Cardan vpon further information in y<sup>e</sup>  
matter afterward, hath put w<sup>th</sup> out of question,  
that it was by the worke of the diuell. certifi-  
fying w<sup>th</sup> in these wordes. It is manifest, y<sup>e</sup> y<sup>e</sup>

woman of whom we speake in our booke of subtiltie,  
 so manie waies vexed, and at length healed by Iosephus  
 Niger, was healed by the Diuell, according as after-  
 wards we vnderstood; althoughe the man at that tyme  
 did denye it. I thinke I haue made a sufficient band  
 of instances, to euide, that the Diuell might be  
 found, to haue his hand in sundry bodely afflicti-  
 ons, w<sup>ch</sup> haue no supernaturall symptoms to dis-  
 couer them. Learned Physicians haue, a fort me,  
 bent of this minde: and namely Iohannes Echterus  
 & Hubertus Faber; who els would neuer haue  
 adiu'dged that manne to haue bene afflicted of  
 the Diuell; who complayned of nothing but a  
 swelled belly like as in the dropsey, & aduoycing  
 stonts by vrin, and fragments of bricke; some  
 as great as hastenulls, some lesser. Yet wier,  
 saith these 2. (whereof one he praiseth to be  
 ιατρὸς πολλῶν ἀνταξίος ἅλλων.) did conclude so,  
 after they had exactly scanned, & weighed euer  
 thing, by the iust beam & ballanced of art.  
 And as thus, by the authoritie of instances, &  
 stateliest pillour of all his platforme, is pulled  
 downe,

Ioh. wierus  
 de pragt. da  
 monu lib. 5.  
 cap. 14.

## The lively Image

The diuell can  
maske vnder y<sup>e</sup>  
shew of a na-  
turall sicknes.

downe, so by good reasons it cannot be builded againe;  
ffor naturall & supernaturall caused mooue vnto  
to the production or generation of sickness, as they  
may likewise to the curation of them; and are not  
contraries that expell one another, as his argumen-  
tation supposeth. Also Sathan by Ocean sea of  
subtleties, can, where leaue is given him, hide  
his owne ugly shape, vnder the leaues of ordinary  
symptoms; and make good advantage thereof, for  
terrifying his manne there the longer, & more se-  
cretly. They whom God enlighteneth, shall (not-  
withstanding) fynd him out. Let no man make  
haste in these things, vnder pretence of doing good;  
Nor think, they can be distressed asseut as a ter-  
tian fever. As one saide wisely of the word of  
God: It hath shallowes in it, for silly lambes to  
made in, and it hath depthes, able to drowne y<sup>e</sup>  
huge Elephant. So say I, of these wordes of  
God, in like manner: there be manie of them  
apt & familiar, for vnto capacities to dis-  
turb; & otherd againe, so abstruse and farr set  
of, as that the greatest witts in the world, may  
scarcely



dayly finde reasons to admire them, but neither  
 to understand them. I hope D. Jorden will not  
 scorn, to make use of these things, w<sup>ch</sup> me. As  
 touching his like actions & passions, w<sup>ch</sup> he spea-  
 keth of, & scattereth here & there, throughout his  
 booke; The reader is to understand, that he ta-  
 keth very dissolute libertie in his likings; so  
 as he might, w<sup>ch</sup> as good reason offendeth, <sup>para</sup> a  
 make an ape to a man, as manie of those  
 symptoms of Marie Glouers affliction, to sur-  
 actions & passions, as he layeth by them. Neither  
 can I conceive what other use he maketh of them,  
 then, as by much trampling, of purpose, to raise  
 a dust, to hinder his readers eyes, from seeing  
 the perspicuitie of truth.

### Chap. 5.

That feare was of no force, and  
 counterfeiting had no colour, in  
 Marie Glouers case

D. Jorden having engaged himself before  
 the iudgment seat to make this good; name-  
 ly,

That ~~his~~ feare had no force

ly, that M Glouer was only sick of the disease called  
the mother, and that all the admixt accidents obscurd  
in her case spring of that only, and from no other  
originall; yet when he came to write in the cause  
(w<sup>ch</sup> I w<sup>ill</sup> for his owne sake he had never ben ingrossed  
into) he well found, that neither all his booke,  
observations, nor friends, were able to draw out,  
the iust limits of that disease, so farre, as  
to comprise & satisfie all the objections, w<sup>ch</sup> his  
readers would be readie out of her case to press  
him with. He hath therefore added feare and  
counterfeiting to amend his matter, intending  
that when his reader shall remember how, at  
the presence of the witch, the maiden was afflic-  
ted, he should satisfie himselfe, w<sup>ch</sup> thinking, &  
it might spring out of feare. And if there  
come into his minde, anie other untowth thing,  
that all those reasons reach not; some volunta-  
rie action by her dissembled, must make up his  
mouth. And thus he thinketh, he hath fulfilled  
his promise made in the conclusion of his epistle.

in these wordes. But in y<sup>e</sup> discourse following, I have as near  
 as I could, described all the symptoms of this disease;  
 whereby every man may readily finde answers to  
 his severall objections. The symptoms of this dis-  
 ease, would never have served his turne, if he  
 had not cited them w<sup>th</sup> these two p<sup>ar</sup>ts: ab-  
 senter now shall t<sup>ell</sup> us, by the grace of God;  
 if the reader will but lend his willing eare in  
 differently: Let all prevaricators, when I  
 have done, speak & spitt, what they can, to the  
 contrarie. What strange mutations in y<sup>e</sup> bodie  
 of man, perturbations of the minde are able  
 to bring forth, if we had not the assent of  
 the learned philosophers of the world, yet y<sup>e</sup>  
 records of time, experience of all ages, and  
 daierly observations of our eies would evide  
 confirm & scale up the irresistable truth there-  
 of. And indeed the soule being the soueraigne  
 commander of the body; as she is able, by her con-  
 tinuall quiet motions, scientiially instructed,  
 and dexterly accomplished, w<sup>th</sup> out impeachment  
 of

All the symptoms  
 of the mother could  
 not serve to make  
 good his promise

Passions of the  
 minde what  
 & how they  
 worke

10 CM. 9 8 7 6 5 4 3 2

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That feare had no force

of aduersarie, from the highe throne of the phanta-  
sie, to defend the scale of the conspiring faculties.  
w<sup>th</sup> out rupture or disorder, even till she come to  
the lowest & basest functions in the bodie, accor-  
ding ad her dailey dispensations. doe demonstrate;  
so she being transported by passion in her institu-  
tions, or interverted by aduersarie occurrences  
in her proceedings, breaketh the order of her  
scale; and putteth out of tune the harmonic  
of the members: for euen so, doe the ofte events,  
of her monitions enroued, like ad maine trum-  
pets proclaim in our eares. And seeing this  
is no singular, w<sup>th</sup> I may not make a rule  
in art, but comon to all men, in this our  
depraved estate from Adam, that no disci-  
pline is able so to temper, & moderate the ma-  
ners of a man, or so to settle and keepe downe,  
the tumultuous motions of his minde, but y<sup>t</sup>  
he is allwaies driven & tossed in their waues &  
tempests; therefore haue wise men, & that worthily  
placed

placed these vntike perturbations of the mind, amongst  
 the evident & necessarie causes of diseases. Notwithstanding  
 as the soule, by her destinated powers, working most  
 regularly, is not able to exceed her latitude of attaine-  
 ments; w<sup>ch</sup> are bounded w<sup>th</sup> in the compasse of w<sup>th</sup>  
 knowne effects. so neither may it be thought, that  
 her oversightes, & transgressions in working, can  
 haue larger territories, then particular oppositions  
 to those effects, granted them. Now then it se-  
 meth naturally deduced, that we must in all these  
 matters, saile by our certayne compasse; and not  
 suffer our ship, to be varied of euery windie  
 coniecture, to worack our iudgements, vpon y<sup>e</sup>  
 sandes of loose conclusions. The moderation of  
 our affections, conduit to health, and long life;  
 their immoderation to subiect & speedy death.  
 neither of them priuiledged w<sup>th</sup> habilitie to all  
 maner purposes: both of them marked w<sup>th</sup> signes  
 of their immediate presence, in the operation.  
 How then should we feare, to meet w<sup>th</sup> this  
 Doctors allegation of feare? Certainly al-

though

Terre de mort.  
 cause. 1. cap.  
 18.

Euery passion  
 worketh not of  
 euery fashion,

1 2 3 4 5 6 7 8 9 10 cm.

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That feare had no force

chap. 6. 7. he allea-  
ges it likewise unto  
us in our private  
conference

Fol. 15. pag. 2.

although he ioyne anger vnto it, we are resolute to abide  
the encounter. Now let vs heare him, in his owne wordes,  
¶ at full, Perturbations of the mind are oftentimes to  
blame both for this & manie other diseases. For seeing  
we are not Masters of our owne affections, we are  
like battered cities without walles, or Shippes tossed  
on the Sea, exposed to all maner<sup>of</sup> assaults & daungers,  
euen to y<sup>e</sup> vtter ouerthrow of our owne bodiess. We  
haue infinite examples among our historiographers and  
physitions of such as haue dyed vpon ioye, griefe, loue,  
feare, Shame, and such like perturbations of the  
minde: and of others, that vpon the same causes  
haue fallen into grienous diseases; as women deli-  
uered of their Children before their time vpon  
feare, anger, griefe &c. Others taken w<sup>th</sup> y<sup>e</sup> falling  
sicknes, apoplexies, madnes, sounding, passeis, &  
diuers such like infirmities vpon the like causes.

Fol. 16. pag. 1.

These his pr. & his diuers such like infirmities  
are but outerslight handlings of so serious a  
matter: or els to walke in craftines towards  
his reader. as laying traynes, to drawe into

his



his imagination, name other things besides, nor  
 himself dare not mention. As put case the  
 reader could not apply his mind, to reserve  
 the fashion of Marie Glouers case to the fury  
 of the mother, then he might yield it to the  
 falling sickness, or apoplexie, nor many men  
 women, and children have been surprized with  
 either through fear or some other passion,  
 and if not out of those affects, yet some other  
 of some such like stamp, or kind of resemblance.  
 And how farre soever the thoughts of a man  
 can run in analogie, so far will he give  
 his reader leave to read, so that himself be  
 not held guiltie of his particular guiding.  
 If this were his fetch, it discometh great  
 malignitie of mind; if not, it is to be  
 marvelled at, what in trading the doctrine  
 of the suffocation of the mother, he would not  
 so fowly transgresse the law of *καθ' αὐτό*, as  
 to offer us to look upon examples, of unprop. b. f. out of  
 its imptinent naturcs. As in his third chapter method

where

That fears had no force

where he undertakes to shew, how many waies  
the mother may offend the vitall facultie, bring-  
ing us to see, certaine examples of men, trou-  
bled w<sup>th</sup> beating of the heart; w<sup>th</sup> not w<sup>th</sup> stan-  
ding, had not the suffocation of the mother  
in all their liues. Again in his 4. Chapter,  
being to declare how sundrily the animall fa-  
cultie may becomt offended by this disease, he  
bringeth in a Catalogue of suddenly roused,  
& roosting coxcombes, w<sup>th</sup> by long practis-  
ing in postures, & other worthlesse parts of skill,  
could raise admiration among the people.  
If these digressions haue not the same reach  
in them, that I lately spoke of, then he  
sometimes slept as he wrote; but he slept not  
as he wrote; witnes the laborious quotations,  
even in those writt plots; therefore the remain-  
der (for ought I can see) must lye upon him.  
Againe in treating the digresser (w<sup>th</sup> I cannot  
be trusted to omit) I am sometimes constrained  
to digress, my self. Let us heare his more p-  
ment

pliment exemplifications. And concerning this dis-  
ease wherof we doe entreat. Iohannes Montanus  
tells vs of a patient of his, who fell into fittes of  
the mother vpon icalousie. Forestus of another,  
who had her fittes whensoever she was angred.  
And of another that vpon loue fell into this dis-  
ease. My selfe doe know a gentlewoman, who  
vpon sight of one particular man, would alwaies  
feele an vtterine affect. And another vpon feare  
of being chidden, or seeing another in the fitt  
of the mother, would also fall into it her selfe.  
Thus he setteth before his reader diuers routed  
disces, & goeth his waie. Well let vs looke in  
to them. It is a pitifull default, in case of  
so miserable a famine of reasons, w<sup>ch</sup> this cause  
in controuersie hath raised, to be fed w<sup>th</sup> sur-  
pised stiles as these, at the hands of so great  
and resolute an undertaker. This example of  
icalousie must here be rectified: like as that  
of loue. Marie Glouer had neither of those  
capricious in her braines. feare and anger  
w<sup>ch</sup>

1 2 3 4 5 6 7 8 9 10 CM.

BRITISH MUSEUM LONDON W.C.1



That feare wrought  
not this euill in  
Marie Glover.

we admit, that they might haue made suffoca-  
tion of the mother in her, like as they doe in  
others; but we deny that they did so. vpon  
these reasons. First touching feare (w<sup>ch</sup> both  
he and others do principally make thoyt of to  
obiect) it was not there, in anye such degree  
(at least) as is requisite to the raising of such  
an affecte. For not euery measure of feare, but  
an excessiue, (if not such as bringeth to consti-  
tution of minde.) must worke this feare. But  
this maye denyed, that she feared; both when  
she was entoraged by anye of w<sup>ch</sup>, at the coming  
in of the witch, and when she was demanded  
of the same, at other times. Secondly if she  
had greatly bene affrayed of the witch, she  
woulde haue sought occasions, as much as lay  
in her, to haue shunned and adoyced her. But  
this she neuer did; there being sundrie times;  
their meetings prorured, well knowne to y<sup>e</sup> maid.  
And saie, that it lay not in her power to shun  
them; yet it laie in her power to seeke flittes,

is doe her best to shun them: & it was not in  
power of one, so fearfull, <sup>as they pretend,</sup> to be w<sup>th</sup> out this people.

To proue that she sought not to shun her, at any time,  
both there are many witnesses, that will stand forth  
for it, and also one of their meetings w<sup>ch</sup> was at  
Alderman Glover's house, both being specially confirm  
it. For thither both the maid and the woman, being  
sent for, on a daie, & howe, wherein the maide was  
newly recovered out of her ordinarie fitt, Marie  
might haue made many excuses for that time, for  
going out of doors to her, if she had ben afraid  
to see her. But to see the plaine contrarie,  
she not only went readily thither, but when she  
was there, desired confidently, to be brought  
face to face to her. 3. Affaire (like as the rest  
of the passions) cannot raise the mother or  
make any such notable mutation either in  
old or young, save in bodies disposed. But  
M. Glouers bodie, was neither plethoric nor  
cachectic, nor yet attayned to seminals  
or mensstruall ripenes; therefore not a subject

see y<sup>e</sup> narration  
pag.

Erastus disput.  
part. 1. pag 95  
96. 97.

not when she  
fell sick.

disposed,



## No colour of Consequencing

*Artes. de morb.*  
*cap. li. i. cap. 10.*  
*Artes. de Subt.*  
*li. 14. tit. de a.*  
*ma et intell.*  
*Gal. de symp.*  
*cap. li. 2.*

disposed for passion so to worke upon 4 This feare,  
defined to be a suddaine, & violent reuocation of  
the blood, & spiritts, from the outward partes, into  
the heart, bringeth in a chilling cold, trembling,  
& palents in the outward partes, & causeth a small,  
slow, rare & weak pulse to be felt; easie and  
familiar signes to proue his present by. This  
maide had no more palents at these times, then  
at other fitts without the presence of the woman,  
but before that no cold, no trembling in her  
members, yea an equall temper of heart, even  
when deprivation of all sense & moving reayd  
on her. Her pulse large, lively, strong, equall,  
& without fault; except that sometimes, in the  
fitt, it might be observed quick fast going.

*As in the nar-*  
*ration pag*

Therefore feare must not be admitted in this  
operation. 5. Heare was sufficiently disproued  
at Sergeant Crooked Chamber, at that time  
Recorder of London. If the maides feare had  
done the deed, then had she fallen downe, when  
he brought in unto her, the same woman (for  
ought



ought she could tell) muffled & disguised; no more  
some occasion, to strike fear into anie one. But  
albeit the Accorde<sup>s</sup>, caused her to touch the woman  
diuerse times, vsing words, such as implied, it  
was that woman; saying he hoped she should  
hereafter, neuer more haue cause to be affraid  
of her, and dwelling somewhat long vpon y<sup>e</sup> matter  
the maide for all this, remained as she was before,  
and was not altered. Most certaint it is, none  
of them in the chamber were privie to the  
Accorde<sup>s</sup> counsaile, there was no dissimilitude  
in the outward forme of the person. It was  
verie easie for the maide to thinke it was y<sup>e</sup>  
same woman; when as all her neighbours y<sup>e</sup> were  
w<sup>th</sup> her, protested that they took it so. And  
who could tell how many others he would disguise  
before he brought the right one. 6. Let vs con-  
sider, how at the iudgement seat, when this  
maide stood forth to geue in her evidence, not  
seeing y<sup>e</sup> woman (who stood in the dock a pretty  
distance of, & many persons betwene) yet before

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BRITISH MUSEUM, LONDON, W.C.1.

4 INCHES

fear had no force

*Narration*  
He could utter pl. words, as interrupted, she  
tried, where is she? where is she that troubleth  
me? and so fell downe. Was this likely to be  
fear? or rather a commanding power, w<sup>ch</sup> she  
felt, at that instant blazing upon her, even  
whilest she resisted to the uttermost that was  
in her. Lastly to the quitting of feare, & anger,  
& evrie passion els, I reason thus: If these  
things threw her into that ugly fit, at y<sup>e</sup>  
presence of the widow Jackson, then could she  
not fall into that fit; although that woman  
were present, whensoever the occasions of those  
passions <sup>were</sup> ~~was~~ truly presented. But the maid  
Ma. Glouer; fell into that same kinde of fit, at  
the presence of that woman, at such time as y<sup>e</sup>  
occasions of all such passions was truly pre-  
sented: Therefore neither feare, nor anger, nor  
any such was cause thereof. Maime sought  
meant in deed, at sundrie times, to cleave

to y<sup>e</sup>  
pointe

pointe. And at length it was .2. severall times, <sup>see y<sup>e</sup> narration</sup>  
 by sundrie goodlie & discret men so ordered, that <sup>pag</sup>  
 upon the suddaine, in the time whilst the maide  
 laye cast into her ordinarie fit, no notice being  
 given to the Parents, or any of that familie,  
 that infamous old woman, was secretly  
 brought into the Roome, w<sup>ch</sup> usually in those daies,  
 was well filled w<sup>th</sup> men, women, & children,  
 behoulders of a terrible spectacle. But w<sup>ch</sup>  
 shortly after her coming into the Roome, al-  
 though she neither spake to the maide nor  
 came nether her, but only was quietly kept  
 w<sup>th</sup> in the Chamber, behould the body, that even  
 now, being miserably plunged & tossed, yel-  
 led forth lamentable crying & yelling, turned by  
 w<sup>ch</sup> sensible degrees, into an universall stiff-  
 ned & insensibilitie, the outward temper of  
 her flesh nothing altering there w<sup>th</sup>. Also  
 her inward senses were abolished: and by little  
 & little increasing degrees, as doyle groweth

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BRITISH MUSEUM, LONDON, W.C.1.



feare had no force

in her nostrills, first insensibly, & at length  
audibly, as though she should saie, hang her, or  
hang her: according as in all these fits, at the  
present of that woman, she alwaies accustomed  
to haue it. There could be no occasion of feare.  
There could be no opportunity for perturbations  
of the minde to take hold. Once I knowe  
Jordan was urged with this argument, & had  
nothing to answer, but suspected the truth of  
the narration. But there are many witnesses,  
& such, as against w<sup>ch</sup>, no exception can take  
place, among so many goodlie men as knowe them.  
Therefore since that time (as I vnderstand)  
he hath thought it fitter to spare this answer:  
that p<sup>er</sup>aduenture the maide at such times did  
heare a noise of a coming in of manie at once,  
by an extraordinarie shuffling & trampling of  
foote, w<sup>ch</sup> room making, & such like thinges.  
And thereupon feare might surprise her, lest y<sup>e</sup>  
said widow Jackson were entred in. I will not

Listening  
more taken  
maie

contake that I haue heard of this answer & thus  
 I replye; but case it should haue bene, as he saith,  
 yet could that haue ben no absolute feare, but a  
 suspicion at the most or doubtfullnes. But  
 where doubtfullnes is, there is some contradiction  
 in the minde, & striding on botch handes: and  
 consequently no tiramouous perturbation of the  
 minde could grow from thence. For (as it hath  
 bene shewed) it is not a meane or remisse  
 degree of feare, but the highest terrour, that  
 striketh as the lightning, is able to bring sur-  
 a thing to passe. Therefore ~~then~~ this answer,  
 even when he hath too much fauour giuen him,  
 can gayne him nothing. Yet againe I say w<sup>th</sup>all,  
 if it could haue bene able to haue gott him game,  
 he must haue lost it. For the christian wise rea-  
 der, will not by & by, be lead, by his haire surmise,  
 who speaketh to maintaine his owne argument,  
 that those men who took care, & set in order  
 manie things, to attayne to the clearing of his  
 pointe, would (when they had so secretly raised

fear had no force,

the rest, that neither the Parents nor any of  
that household, were privie to that purpose) so  
grossely erre, in this last act of it, as to come  
into the chamber, w<sup>th</sup> an o yes before them.  
My selfe at this same tyme, stood at the  
bed side by the maide, and, I protest before the  
righteous iudge of heaven & earth, (there stan-  
ding many people betwixt the bed & the doore, so  
as I was not able to see her) I did not, at  
all perceive her coming in. As for the noyse  
of feete & such other signes, let the reader  
know moreover, that there, it was an usuall  
thing, daily, in times of her ordinarie fitts, to  
have many behoulders, coming in & going out,  
sometimes by troupes of 8. or 10. at once; &  
persons of worship & honor, w<sup>th</sup> had waye  
made for them. And therefore such noyses were  
ordinarie & no noveltie, if so be they had bene  
at that time, as in deede, & truth they were  
not. So that this answer of the Doctor, to  
so weightie an argument, is but as the ra-  
uelling



travelling stile of some malignant minde, who not  
 being able to satisfie w<sup>th</sup> reason, casteth yet a  
 stone in the way, for the truth to stumble on.  
 And would to God, I were able, but in this one  
 thing, to resemble him unto a man of a malignant  
 minde; I should not then have ben put unto it, to  
 defend this cause from the imputation of counter-  
 feiting; as now (even griev'd for his sake) yet  
 wholl minded for the truthes sake, w<sup>th</sup> I love  
 more) I must, & cannot choose. For in the 4.<sup>th</sup> That M. Gls.  
 chapter of his booke, where he undertaketh to de- counterfeited  
 clare, how the animall facultie, maye manie waies nothing  
 be offended, in that disease of the mother, after  
 a little intraunce made, he findeth a pretty occa-  
 sion, to deliver us a speciall difference, of an  
 animall facultie, from the vitall & naturall, thus:  
 This animall facultie hath this peculiar difference  
 from y<sup>e</sup> vitall & naturall faculties, y<sup>e</sup> y<sup>e</sup> functions  
 of it are subject to our will, & maye be intended,  
 remitted or perverted, at our pleasure; otherwise  
 then in the other faculties. for no man can make  
 his

No colour of Counterfeiting

his pulse to beate as he list, or alter y<sup>e</sup> naturall functions at his will & pleasure. But these annuall functions maie be abused, both by our owne will, and by y<sup>e</sup> violence of some disease, and by both, as Galen testifieth li. 2. de Sympt. caus. cap. 12. That it may be abused by our owne will, he proueth also in another place, where he bringeth an instaunce of a seruant (*Servi barbari*) who killed himselfe, to anger his master by houlding his breath; and so, hauing found so much wast place, to set up his stall, openeth a large fardell of such like instaunces; at least, to make his reader stand at the gaze, although he list not to buy. And amongst the rest of such good ware, maketh shew of this faire iewel; that some haue counterfeited possessions, either vpon meere deceit, or inticed thereto, through the conceit of som disease, wherewith they haue ben troubled. And what though Raskell Pinder is too manye such haue done this; what is that to vs? for sooth he getteth this yntling in another place; wherefore it

it behavieth us, as to be zealous in the truth, so to be  
wise in discerning truth from counterfeiting, and  
naturall causes from supernaturall power. what  
but is it possible, If B Jordan is willing, his  
reader should imagine, Marie Glouer did counter-  
feit. what else? I am out of doubt of it. See  
what he saith, where he telleth his reader, what  
arguments we use, to prove M. Glouers case su-  
pernaturall. Another maine argument of theirs is  
the deliuerance vpon fasting and prayer: which  
we will imagine to be so in deed, without anie coun-  
terfeiting in y<sup>e</sup> pointe. To be thus quit of counter-  
feiting in one point, what is it but to enwrap  
her in the guilt thereof in other points? if he  
had meant generally to absolut her, he would  
absolutely haue said; we will imagine it to be  
so in deede without any counterfeiting, leaving  
out the other wordes: w<sup>ch</sup> restraining his libera-  
lity, to one part of her cause, implicth a demerall  
of so much fauour to the whole. Also since his  
booke writing, he hath charged this maide to her  
fault, that she did dissemble some things. what  
then

Epist. deduc  
pag. 3



BRITISH MUSEUM LONDON. W.C.1.



No colour of Counterfeiting

D. J. meaning  
through weak:

then shall not conclude of D. Jorden, in this point.  
he hath sworn before the publicke seat of iudg-  
ment, that M. Gl. (in his conscience) did not coun-  
terfeit. He hath written it unto all posteritie,  
that he did counterfeit. I will not (for my  
part) stand long wondering at this thing. I will  
believe his oath; and help to my power that poste-  
ritie may interpret this difficultie, according  
as I thinke, in my conscience, the case doth stand.  
A gentleman of good understanding, that wrote  
the arraignment of the old woman, that bewitched  
M. Glover setting downe D. Jordenes evidence, hath  
these wordes. But when the bench saw him at first  
undertake to proue it a naturall disease, and marked  
y<sup>t</sup> all his speech tended to make it a counterfeit (as  
though he had eie rather to some private instructions  
& resolution, then to his owne proposition, & y<sup>e</sup> tenor  
of his oath) the Judge interrupted him &c. In  
these wordes (I am perswaded) is the nagle  
smitten vpon the head: namely, that he spake  
not in that sort then, nor hath not written thus  
since,

16  
smit, fully out of his owne heart; but emboldned  
by the charme of priuat instructions, the want  
of more a iust cause; and so, the concluding not  
of an evill man, but of a notable man, will grow  
upon him. But be his weakness what it wilke, yet  
seeing that in his weakness, he hath ben wont, to  
scandalize this cause, by the waie of countersitting,  
so, as more from him, have taken it into their  
mouthes; I fynde my selfe called, to stand a while  
longer, in this place, to heare, & to answer right-  
sooner he is able out of his contagious instructi-  
ons, to object. It must be here remembered, that  
in one place of the narration, is described, the  
manner of the maids affliction, at the presence  
of the suspected woman. And namely, that when  
the maide lay, all stiffe & senseles; if then the  
woman touched her w<sup>th</sup> her hand, the maides  
bodie would wallow over, orASSE & rebound  
up in the middle. Where it is also added (ac-  
cording to the truth of most diligent observation)  
that this tumbling or casting over towards  
y<sup>e</sup>

# No colour of Counterfeiting

pag

Hobbs. D. J. an.  
quench M. G. a  
Counterfeit.

ye which (when she came to the bedside or touched her,  
was at ye first. 2 tryalls, verie palpably plaine, & towards  
her only. Afterwardes, neither was the motion so vehement,  
nor perpetually towards the woman; but sometimes  
towards others also. Hence must arise his worthie  
demonstrations of counterfeiting. I had like to  
have called them ridiculous. Now let the reader  
be iudge, whether I had sufficient cause. In our  
fit, wherein we had the old woman present, D Jordan,  
after he had sene many of these touchings, called  
aloud, to have that woman againe, to touch her,  
but w<sup>th</sup> Ealk, silently pointed unto another to doe it.  
At the touching of this other, the bodie rebounded  
up in the middle, in the like sort. & so in like manner  
did<sup>it</sup> 4 or 5 times together, sundrie persons tou-  
ching her: sometimes the old woman being called  
upon, sometimes not called upon before. Hereupon  
was great insulting for (I know not what) dis-  
content: but indeed a rash insulting, upon poore  
pretended truth. Yet forwardes they goe, with  
nothing to gaine the consequent: w<sup>th</sup> was, that  
talking likewise aloud, to have the old woman,



now, carried out of the house, and yet secretly, rejoy-  
 ning her, the maid might have given over, the whe-  
 ring of that doer by the nose w<sup>d</sup> I should hang her.  
 but alas that did not suffice, (dissemble as they  
 would) untill such times, as filled w<sup>d</sup> those pastimes,  
 they let the woman go from the house in deed. My  
 self stood by all this while, & saw this with some  
 what I thought, I did not forbear to tell the  
 doctor himselfe afterward. But now, am constrain-  
 ned, to tell him againe in the ears of mine; and  
 that w<sup>d</sup> some advantage, or increase of answer  
 to it, And, to doe it in order, (w<sup>d</sup> not lout in all  
 things) let us first lay downe, the supposed gains,  
 that he hath gotten by this passage, and then deliver  
 our satisfactions distinctly. Two maine points hereby  
 he would have his reader thinke, he hath edicted. One  
 that Marie Glover saw her selfe of hearing in all times  
 of her filled. An other that this chalinging motion of  
 her bodie, at the presence of the woman, was voluntarily  
 performed, & held by observation, to accuse the woman,  
 and raise up admiration. That Ma. Gl. saw her  
 hearing all times, he testifieth here, as also in sundrie  
 places

No colour of Comprehending

places of his booke, to draw upon his reader: be-  
cause it scrutteth him to thrust his needle, to pierce  
up other breaches ~~hence~~ hereafter. As it is  
delivered ~~up~~ in the historie, or narration, of her  
affliction, there were diuers times, wherein she  
could heare, & diuers times, wherein she could  
not heare, in her ordinarie fitt, but in this  
extraordinarie fitt, (w<sup>ch</sup> neuer hapned but  
when this woman came vnto her) she was utter-  
ly deprived of all her senses. Which we are in-  
duced by these necessarie consequences to believe.

That M<sup>r</sup> Gfower  
could not heare  
in this fitt

All the while she could heare, only halfe of her  
body laie spoyled of feeling and moving: the  
other halfe had seruicable feeling, though the  
moving was not so good. When s<sup>he</sup> gaue  
no signe of hearing then only, all her bodie was uni-  
uersally void of feeling. Again when one side  
was deprived of feeling, then one eare (namely  
of the same side) was deprived of hearing. Probed  
thus: we laide a finger vnder her arme pitte, or  
vpon her shoulder, or vpon her eare or temple,  
on the afflicted side, and talked vpon her, to answer  
by

by sight, whether she felt our hand or not. To hold  
up her hand of the better side, was the sight affir-  
mative; not to move it at all, was her nega-  
tive. She denied to feel it. Then we would re-  
moue, or draw our finger forward, toward her  
breast, throat, nose or forehead, according to the  
first placing of it, keeping a right line; she  
never (being oftentimes demanded) gave sight  
of feeling untill the finger came at the line, and  
divided the bodie into 2. equall partes according  
to the longitude. Then we stopped the right ear,  
that was the whole part, & called upon her to give  
answers to our questions: but all the while we  
stopped that ear there was no more sight  
given to any question. Which declared plainly  
that as she moved not, nor felt not, so she saw  
not on her afflicted side at all. And then by  
verie iust consequence it followeth, that at  
what time, that same deprivation of feeling and  
moving, invaded both sides, at such time also,

there

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BRITISH MUSEUM, LONDON, W.C.1.



No colour of counterfeiting

there was a totall privation of hearing withall.  
For the proportion must needs shew true in both  
alike; except he can geit by som good reason of a  
difference. As to the moving of her bodie, at the  
touching of the woman aforetime, and now of  
others; we should prouve, she was taken with  
excite, and so laid open in her malice & imposture.  
It is but as a dreamt, wherein men (sometimes)  
beilde castled in the aire, but finde them not  
habitable, when they are well awake. By ma-  
nie experiments of pinning, & pricking with  
pinned, some before, some at that time; and after  
that, of burnings with fire; it was made as  
cleere as the sunne at noone day, that the maide  
was void of feeling, in all that kinde of fitt.  
What then advantaged it, for aint to touch her,  
to the purpose that they intended? And as she  
had no feeling, so neither power of aint vo-  
luntarie moving, her whole bodie & partes  
lying

lying (as is sett forth in the story) in an incredible  
 stiffened & deformed. In so much as when it did rise  
 up in the middle, as if it would rebound, it fell not  
 downe againe, as in voluntarie motions, but stood  
 faste with crooked still, as ruled by a strange power.  
 And this it did, at that verie time they speake of,  
 the bodie remaining betwene their touchings, halfe  
 bended upwards, w<sup>th</sup> a side way crooking, so as  
 one might easilie, put their arme betwixt the bed  
 & her. I aske therefore where was their acumen?  
 where was comon reason? had not an eager  
 desire of carping & traducing infatuated them?  
 els they would haue called their willed together,  
 & reasoned thus: If she do of purpose moue, at the  
 touching of this woman, as chalenging her to be  
 consenting to her harme, then it behooves, that she  
 haue the sense of feeling, to take knowledge when  
 she is touched: but (presently would haue come  
 in their mindes) she hath no sense of feeling, &  
 so the conclusion, therefore that must needs be  
 a vaine tryall. The rest of his concurrents

they,

## No colour of Counterfeiting

There was no  
possibilitie of  
voluntarie mo-  
ving

that were not Propositions, might readily thus  
 have forgotten their absurditie. But the Doctor him-  
 selfe, should have ben able, to have seen it, in this  
 that followeth likewise. Where voluntarie moving  
 must be, there must be first a libertie of the members;  
 but here is an universall & strong rigiditie in  
 all the members; therefore here is no voluntarie  
 motion to be expected. Paradoxically then it  
 will be here demanded, if this were not a volun-  
 tarie motion, what was it? I answer, that,  
 seeing for the reasons aforesaid, it could not be  
 voluntarie; nor from any disease, because it  
 answered to their purpose: it must needs follow,  
 that some supernaturall power had so much com-  
 mand at that time, over her members. If  
 supernaturall, then either <sup>an</sup> good or <sup>an</sup> evil Angel.  
 but not a good; because it perverted the orde-  
 nance of the Creator, in the position & motion  
 of all the members of the bodie; therefore an evil  
 Angel, even that malignant spirit, who habited  
 the works & glorie of god, was there. And he  
 it was, that by such tossing of the mangled bodie,

s



& moving that doore in her nostrills, chalenged that  
 wicked woman, as a companioner, or abettor in that  
 worke. But needely will m<sup>r</sup> Doctor here returne  
 vpon me, to knowe, how then this came to passe, that  
 the maides bodie to stee at the touching of others besides  
 here. May I will helpe him w<sup>th</sup> this much more, &  
 it tosse, at that time, at the touching of others,  
 & stirred not when she touched. My selfe made  
 that experiment, a little before D. Jorden: taking  
 the womans hand in mine, & laying it first vpon  
 the maides hand, & then vpon her face. But she  
 stirred at neither. Yet instantly, sundrie others  
 touching her, she moved at them all. To this de-  
 mand therefore I make this answer. Sathan  
 being a thousand foules deceiver, can well still,  
 (when leaue is given him) by one act, to serue himselfe  
 of diuers turnes. And so it is hard for man, to  
 sett downe in any certaintie, whie or to what  
 end Sathan should so rouse it; both at this time  
 and therefore, to make the bodie tosse at the  
 touching of others, & before that time, but  
 at

The reason fear-  
 shed out whie her  
 bodie now moved  
 at the touching  
 of others besides  
 the witch.

1 2 3 4 5 6 7 8 9 10 CM.

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No colour of Counterfeitma

at widow Jacksone only. Yet I will not spare, to  
serve my conjecture freely, together w<sup>th</sup> the reasons  
thereof, let the reader consider, & so give sentence  
whether I keep w<sup>th</sup> in the compass of probability,  
or not. Betweene witched & H<sup>on</sup> Drucell's a compact  
or covenant ever intermeddeth. The witched pro-  
mise to do their service & sacrifice to him. he gratefully  
th<sup>is</sup> sure word, to gratifie them againe, w<sup>th</sup> their  
desired. By w<sup>th</sup> word of Job, although their obligation  
be no better, then if it were sealed w<sup>th</sup> butter, yet he  
will not shrink, to make a goodly service for it, in diuine  
particulars, w<sup>th</sup> maiestie not hinder his essentiall attempt  
of their ruine. When therefore, he hath receaued  
commission from God, to seize vpon the person of a man  
or woman, and hath drawne into the conspiracie,  
some of these destituted, of Goddes fauour & protection,  
if, in his tormentings, he discouer the witch, by some  
signes taken notice of, (w<sup>th</sup> he shoom faileth to do,  
as in this case he did notoriously) he will not shrink  
(that he may retayne her faster) to gratifie her  
w<sup>th</sup>

Demonologie  
Erasmus de lamijs  
Deum demono-  
mania  
Remigius de  
nimolapria.

with the charge of a sign, wherebye she is too  
much troubled. And this may seeme to be our moyst  
motive into Sathan in our present instance. The  
old woman, in 2. scutall encountered before this,  
had ben mervaylously agast, at this manner of  
challenge, made to her, & to no man or woman els,  
so as all the people cryed out upon her; therefore  
now, she had desired her good servant (or master  
rather) to use that trick no more; and so he re-  
descended to this new composition; namely, that  
thenceforth the maides bodie should either not move  
at her touching, or not at herds only. A verie  
like case to this fell out, in that notable witcherie  
of Mr. Throgmorton. children, at warboffe in  
Huntington shire. For there, after sundrie higher  
challenges; one day, the Diuell caused the children  
to accuse mother Samuell, more specially, by  
this; namely, that they were euer in their fill,  
it would not be well in any place, but in the present  
in compaine of mother Samuell. Whereupon, that  
wily,

1 2 3 4 5 6 7 8 9 10 CM.

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4 INCHES



## No colour of counterfeiting.

witch, being greatly encombred, ad constrained to fare, at  
Mr. Throgmorton's house, among the children; one day, she  
got leave to go home for a little time; meane while,  
some of the children fell into their fitts, and the spirit  
then talking with them (as it used to doe) saide; that now  
mother Samuel was feeding of her spirites, & making a  
new league and composition w<sup>th</sup> them; w<sup>ch</sup> was that although  
now she came againe to the house, they shalbe no whit y<sup>e</sup> better,  
but rather the worse for her being there, because she would  
not remaine any longer there: w<sup>ch</sup> thing seemed to be  
true y<sup>t</sup> the child spake; for so soone as she came againe  
the children w<sup>ch</sup> were in their fittes at her coming, sa  
continued, and they that were not, after her coming fell  
into their fittes, all of them crying out, that now mother  
samuel had made a new composition w<sup>th</sup> her spirits.  
And surely in this our case of M. Glouer, Sathan  
purposeth a large field of comoderie, by so doing.  
For he seeing some present there, that were settled  
in incredulitie; and knowing, there were greater  
ones abroad, that lye in the wind for some slaunder-  
ous calumniation, to blemish this cause with, stand  
t<sup>ye</sup>

the hands of both, in this oportunitie, And by that  
 means, satisfied his good name, brought to passe  
 division among the begoulders & witnesses, slander  
 to the innocent maid, scandale to the truth, ser-  
 vilitie to his longer inhabitation, & prevention (as  
 he hoped) to that casting out, w<sup>ch</sup> might murther  
 advantage the cause of the Church, & give glory  
 unto the God of most deservable meritt, eter-  
 lasting power, and infinite wisdom. Mather did  
 Sathan in seeking so great a purchase, & kept  
 from out prime of his game in the steele woman. Marke how y<sup>e</sup>  
 as never did he, in that other example of the langed still  
 outcries of Warboys. But as there, he discomfited  
 Mather Samuell, in for now composition, so did he  
 here; both by making all tourngings waste, but  
 when the wifes was present, (w<sup>ch</sup> had ynough  
 in it still, to accuse her by) & by pursuing her,  
 w<sup>ch</sup> that goodly wome in the mardens nose, so  
 longe as ever she made her about w<sup>ch</sup> in that  
 wost. The w<sup>ch</sup> wome at that time when this wif  
 discomfited was somerly presented upon, setting it forth  
 on

## No colour of Counterfeiting

on no doubt interruption, untill the night departed  
the house, & at that time recessed; notwithstanding  
all the policies they would invent, to make it alter,  
it must remaine a good demonstration for it selfe,  
and also containe another argument, for y<sup>e</sup> former  
point, that neither action was voluntarie, & so  
by consequent neither countenit. Now things well  
considered, it will (as I beleue) prove a blemish  
in his conscience one day, thus far to have  
broken y<sup>e</sup> manifest precept of the royall law of  
God, sinning against his neighbours good name,  
and Solomon prized at so great a rate.

Whether it grew from his owne corruption,  
or from other mens malicious instructions, let  
him looke unto it, if he love the peace of his  
conscience. For as these reasons will not support  
him, whereupon he adventured to ground him:  
selfe, so all other meduring considerations will  
shame on him. First the forepassed life of  
his parents was not such, as either to  
bring up the children servants, in wayes  
to

The imputation  
of counterfeiting  
a notorious slaunder.



to abuse the world with counterfeiting. 2. The  
maimed education was like other men of his qua-  
lity; in her book, sampler writing & other house-  
labours, according to the necessities of her parents.  
3. Her affliction came suddenly, not without  
an outburst of supernaturall causes, but alto-  
gether without collusion of teaching or training  
to it: & mainly for this reason. That her father  
greatly wanted, after so many beguilements remi-  
nently to observe her, so as she could not clean-  
ly learne any new trades, without being spent  
in her first rearing of them. 4. For that  
philosophies & Chirurgeons were used seriously  
from the beginning of her affliction, & for ten  
weekes space continued; untill they pronoun-  
ced that there was something in it, beyond  
the compass of naturall causes; and some  
of them sought to use supernaturall means  
to surmount her. 5. If there had bene impost-  
ure, there must needs also have ben cure. But  
that stood only in tranced upon philosophies, and  
sought

No colour of Comerserment

sought rendered, & in sundrie losses & spoiled, which  
could not be but often committed, by such multitudes,  
of daylie comers into them, for diuers monthes  
together. If aunc shall suspect there was money  
given them. Let them take but the whole truth  
with them, & I graunt it; which was this; some  
personages of honour & sundrie of worth, when  
they had seen the sad spectacle, & considered their  
woofull miserie, could not but in compassion  
bestow something in their hands when they  
departed: Not that the parents made aunc sight  
of taking it (for my selfe was present at the  
chiefest time, & was consulted with by the givers,  
whether it might be convenient, in respect of  
scandall, to give any money or no; As also I  
had ben many times before that, by the father,  
whether he should take aunc thing, at the hands  
of certain Ladies & gentlewomen, that informed  
him) but that noble mindes found it a disparage-  
ment to their reputation, not to doe it. I am  
assured therefore that the parents took little

money

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more, & no gain: not for that I presume to follow  
to my counsell; but for that the summe being  
afterwardes started by an oath of them, came  
not to the poundes from the beginning to  
day of her delivrance. Now I hope can be no  
argument of seeking lyme by countrefitting;  
without w<sup>ch</sup>, yet, countrefitting can be but  
venie route. 6. One are maie witnesses of  
the pitifull groantes & sighes of y<sup>e</sup> parentes  
darlie, & of the wegement prayeres, w<sup>ch</sup> mye  
& friends, of the most full faith, unto him, that  
was not to be iested w<sup>th</sup>all, at any hande.  
7. There are sufficient witnesses, that y<sup>e</sup> mai-  
etie prayer at the end of her great fillie,  
as it was might w<sup>th</sup> granted givings, so was  
it also, w<sup>th</sup> direct protestations in this besulfe.  
As namely, she besought God, to manifest the  
truthe, to his glorie, & to y<sup>e</sup> satisfiing of y<sup>e</sup> Church, <sup>Narrat</sup>  
& called him to witness, y<sup>e</sup> her selfe added nothing, <sup>par.</sup>  
to her owne afflictions. & When anye waite  
of travell, or to siffe out anye poynt, have bent  
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devised upon, or undertaken, the parents gave no  
 offer resisted, nor sought shifted to put them off. yet  
 they have been in her faith, and with respectings not  
 the maid, nor any such like suspicious carriage; nor  
 bent them selves to <sup>be</sup> murther nor sex, but to comfort and  
 they gave liberarie, for all strangers to stand next  
 about her. 10. In the dayes of her sequestration,  
 from her parents, by the hand of authority, she  
 was not all this while diligent, examined upon ev-  
 ery point, & none other, as far, as any lawfull  
 proceeding could stretch; & at length dismissed  
 with no fault found in her. Lastly, that most  
 precious, & not all most joyfull day of the maids  
 deliverance, whetever you consider therein, the  
 manner & measure of her passions, the spirit and  
 power of her prayers, & the proportionable sequen-  
 ces of the devils raving out; not every particu-  
 lar severally, & all sett together joyntly, it doth  
 proclaim it, both not a lone voyce, & not many  
 evident authorities from the dutie of truth  
 himselfe, that he was innocent in this behalfe,

It is knowne, & it is least information of counterfeiting  
 should be offered unto you. If Dr. Jordan did not con-  
 sider all these things in his mind, before he set his  
 hands to write his booke, it is gallows & rask sta-  
 ded, knowne to be employed in graue & weightie  
 affaires: especially seeing all these things, that I  
 have noted, were passed, before he wrote, & as  
 irreuerable for him, to haue set before his eyes,  
 to consider of (if beneuolence or equabilitie had  
 possessed him) as now hee went at hand with  
 me, to make him see hym, to his iust reproofe & d-  
 grade, if he did recount all, or most of these  
 things in his mind, & yet applyed his hands in  
 writing, to dispose his readers mind, to thinke  
 of counterfeiting; Alas, what pitie is it, that  
 an honest man, should be so much corrupted with  
 euill company. O that hee had remembered, what  
 it is, to be a brother in euill, or to be a par-  
 taker with other mens sinnes; that he might  
 haue

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No colour of Conscience

Lev. 17. 15.

have taken the counsel of the Apostles & so have kept  
himself free. Also he that condemneth the innocent, & justifieth  
the wicked, even both are alike abomination  
before God, saith the wise man. He is guiltie of  
former goods by good & praise; & he standeth irreparable  
therefore, not the latter, by an inevitable consequence.  
Let him pardon this my vehemencie, in the behalfe of  
truth & innocencie. If he had spoiled him of their  
goods, there might have been easie restitution;  
but the publique blime of their good name, it  
is not able to satisfie. For howsoever the wound  
is sealed, yet the scarre remaineth: and there is  
an advantage lesse, by him that influcth such  
a wound, for turtit lascivious tongue, to make it  
new againe. For this therefore, even for this mis-  
tise, God provided a preservative command in his  
law, saying, Thou shalt not walk about with tales  
among thy people for sure is sumaine corruption,  
that a testimonie of goodnes in our neighbour, is  
either <sup>not</sup> at all restrained, or els (at the most)  
not made

Levit. 19. 16.



regarded: selfe loue and enuie sitting as por-  
tents in our hearts. But if an euill note be con-  
traisted up, be it neuer so false & calumnious, many  
assertions are, not only ready launders, to reuocate it,  
but heartily with delight, to spread & multiply it.

A grasse man speake diuinely in this point, when Herodotus  
he saide A Calumniation (or a crime vniuently imposed) li. 7.  
is a thing most greivous, as in which, there are  
2. doing wrong, and one receauing it. for the  
Calumniator doth iniurie, in accusing y<sup>e</sup> absent,  
& euen so doth he who giueth credit to y<sup>e</sup> accuser,  
before he truely knoweth y<sup>e</sup> matter. but y<sup>e</sup> absent  
partie is iniured both by y<sup>e</sup> Calumniator himselfe,  
& also by others who, sending so light an care vnto  
him, esteeme euill thenceforth, of y<sup>e</sup> partie y<sup>t</sup> was  
traded. But next to this, it neuer becommeth a  
good man, either to deliuer a calumination himselfe,  
or reuocate it from another. One saith, moeth; *Whoso euer*  
giueth credit to calumniation, is himselfe either defiled *Menander*  
w<sup>th</sup> euill conditions, or els hath plamely but a childish  
mit

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4 INCHES

# No Colour of Counterfeiting

wit. Marie (saith Rheginus) haue receaued more  
 hurt by calumniation then by enemies; and more  
 hurt is done to marie, thorough y<sup>e</sup> infirmitie of their  
 owne eares, then by all y<sup>e</sup> stratagemes of their aduer-  
 saries. Seemg tgey tgey sime is great before Iehouah,  
 & no fall, an easie trap of Sathan, for sinfull men to fall  
 into (as men out of mine naturall fault acknowledged)  
 it standeth all in hand, unto whom tgis cause shall  
 come; not to retaine into tgey mindes any impression  
 w<sup>ch</sup> the D<sup>y</sup> insinuateth; if they loue to keepe their  
 Conscience incorrupt, free from tge taint & guilt  
 of slander & oppression: My selfe am neither mis-  
 man, nor of any enter acquaintance tgey their  
 late affliction; whereunto my name taken, as  
 mine will witness, was not out toward: therefore  
 they nothing interested in me. Again tgey  
 of low rank, among tge people & of meane  
 maintenance; therefore there is no worldly thing  
 that I <sup>now</sup> hope for at their hands. On the other  
 side, tgey that haue been in this cause, are mightie & will hate  
 me for their sakes, <sup>therefore there is danger to me</sup> ~~therefore there is danger to me~~

Rheginus de  
concordia

The Author his  
testimonie in  
this case subiect  
to no iust excep-  
tion

(by)

by this testimony: ~~the first~~ / furthermore in publique I haue  
 (untill now) said nothing, & therefore not engaged  
 my selfe, further, then that I might haue, (if time  
 had serued the truth to stand on the other side)  
 not sufficient 'safetie' of my reputation, with  
 draught my foot: ~~wherefore~~ <sup>where</sup> it can be no wise  
 come of flesh, & blood, that haue draught me  
 into their defence. Only the truth, whose  
 free servant I am, hath called vpon my consci-  
 ence, my conscience hath awaked my spirit, my  
 spirit therefore hath necessarily supplicated  
 to the iudges of truth, & fathers of spirits, &  
 vpon these grounds, & causes, & vpon these only, & none  
 other, (as he <sup>that</sup> knoweth <sup>the</sup> heart, can witness) hath I  
 delivered my present testimony in this point. They  
 that speak, or write otherwise thereto, if <sup>the</sup> wise shall  
 well winnowe them, shall be found. (if they haue not  
 least for a benefice in it) to haue done it, either <sup>out</sup> of igno-  
 rance, or M<sup>ch</sup> ease, in particular; or else out of malice, against <sup>the</sup> cause  
 of possession & dispossession of Dioceses, in generall.

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4 INCHES



## Chap. 6.

That Marie Glouers affliction was not the  
Suffocation from the Mother.

Seeing then, that these two writings (feare & counter-  
feiting) w<sup>ch</sup> made his cause of an immoderate content,  
are cut away from him, & that heere remaineth no  
more help, but the suffocation of the mother, to remove  
all his purpose by, he must haue patience now, to haue  
his writings in that also, weighed by other mens be-  
launtes, as well as by his owne. For having found  
him, in the former, mortis to be taxed, we haue  
cause in the latter, to looke more diligentlie into his  
behaviour. Wherby if the attentive reader, shall  
please, w<sup>ch</sup> patient, for a while to consider w<sup>th</sup>  
I beleue, we shall finde his defects, touching this  
point, prove as euident, as we did his deuotion  
in the other. In many things, he hath well  
deliuered the doctrine of physick, touching the  
passions <sup>from</sup> of the mother, according to the theistane  
written

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wondered in our profession; and in deed much variety  
of symptoms may appear, & many may be affected  
may by principall functions be (able to raise some  
admiration in, by unlearned) in these affected; not  
are said to have their originall from the mother;  
nothing, in some measure, also, we ought to  
know; & it is not very probable, to those that  
are acquainted with it, that we should be so  
grossly ignorant in them, as he would fashion  
his reader to esteem. Notwithstanding, it is not  
sufficient for him to say, sundry great, & deformed  
symptoms, may spring from hysterical passions;  
and upon such or such causes; but he must not  
conclude by some in our particular subject, & demon-  
strate the same, by the causes and signs, not common,  
but proper to that part, so affected only. And  
especially, seeing he so peremptorily calls for a  
character of supernaturall at our hands, it ought  
to have come into his mind, by the law of equal right,  
to give us sure paterognomonical signs out of M. G.  
case.

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M. Gl. discourse was not the

case; ad might be able to moue such as haue their  
senses exercised in those thinges, to believe, that his  
matters ill affected, was the cause of all her evil. yea  
considering these times, wherein so hot contentions  
are growne, amongst vs, touching the power of Sathe,  
in respect of bodies, as well as of soules of men,  
he might well thinke, that his oblique insinuations  
would satisfie no man, but sure, as <sup>had</sup> already rap-  
tivate himselfe, unto the negative partie. If  
he wrote not to satisfie, but to put scruples,  
what intermedled he? What what conscience would  
he do it? he hath said, that he valeweth our  
iudgements (y<sup>e</sup> are contrarie) at a verie low rate.  
We maye not note, he saith, seeing that the  
truth is peare (oh, what can be so precious as  
any thinge that a good man?) are both misprized by  
his writing. For sure, there is nothing in the  
world of his booke, able to cleare out points in  
our controuersie, as yet verie many thinges, getting  
men

D. J. chamber  
& peruerteth, but  
cleareth nothing



men occasion to stumble at the bridge, & go awry in  
 judgement; he must needs be guiltie of misforion  
 against the truth. And the disturbance of the  
 part of the square, is sure a consequent thing,  
 as all the powers of men cannot abide; much less  
 I, by this my defence, can, though faine I would,  
 promise to abridge any matter of moment to that  
 purpose. Only this I will endeavour, that in  
 contending for the truth, I may give no iust  
 occasion of entreasing the strife. We if a part  
 is plaine handling, of that we have intricately  
 entangled; and a diligent producing & discuss-  
 ing all things, that fall w<sup>th</sup> in our compass,  
 to the best satisfaction that I can procure,  
 may be able to bring to passe, I doubt not  
 to doe it: or, at least, so as honest men shall  
 acknowledge, I made no sleight attempt for it.  
 Let our cause then, come before the readers eyes,  
 in this sort: D Jordan, and I, visited, & confes-  
 sed

M. Gl. himself was not the

and M. Gl. in her late affliction, he out of his best  
judgment, pronounced, that it was nothing else, but  
the suffocation of the mother, whereunto she was troubled  
& such a little sort that we so dissent) for, it was  
not that disease. To this he disputeth for an affirmation

Whatsoever affects are but a diminishing or  
abolishing of the animal, vitall, or na-  
tural faculties, or <sup>the</sup> functions depending  
upon them, those same are mere natural  
affects.

But all M. Glouers affects were such.  
Therefore all M. Glouers affects were mere  
natural.

And then, for as much as it will be granted, that  
in some passions of the mother, all the principall  
functions may be diminished, depraved or abolished,  
his meaning is, that his reader should deduce it  
hypothetically, that all M. Glouers affects, spring  
but from that principall, now is called the suffocation  
from the mother. namely as if he had said deliver it  
If the suffocation from the mother be able to  
diminish, deprave, or abolish the animal vi-  
tall



withall <sup>and</sup> naturall faculties, <sup>and</sup> the functions  
depending upon them, then all Marie Glouers  
symptoms, spring from the suffocation of  
the mother.

But the first is true.

Therefore the latter is true also.

Of my sinceritie, in this drawing to hand, his least  
fractured disputes, & subtiltie insinuated drifts, I  
willingly make the reader of his booke, my iudge;  
as whether, I haue, or not, made it speak, in y<sup>e</sup>  
perfectest language possible. He endures it. First  
I will answer to his simple syllogisme, & after that  
to his compounds, as it falleth in order. His  
proposition & assumption are both false; therefore  
his conclusion must haue no place. To his propo-  
sition I answer more precisely, by distinguishing  
first, of the naturall affectes: not comprehending  
the cause & effectes, the disease and symptoms,  
the outward appearance or figure, & essentially  
being or foure of such things. For as affectes

imply

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implicite, both the disease as cause, & symptome as  
 effecte; so naturall intendeth, both the outward  
 appearance of such, by their fashioned symptomes,  
 & the essentiall being of them, by the cause for-  
 mally producing them. And so, that maie haue  
 the semblance of naturall, touching the outward  
 figure; w<sup>ch</sup> is supernaturall, as touching the  
 cause. The offended functions therefore, whether  
 it be in diminution, depravation or abolition,  
 maie be of sorte, to be raunged w<sup>th</sup> such, as flow  
 from ordinare sickness, and yet for all that  
 haue an efficient trans naturam, or (as we  
 use to speak) supernaturall. Examples here of  
 abound; and I haue assured him a competent  
 number in the 4. Chap. Before we depart hence,  
 his proposition must be branded w<sup>th</sup> this euill note,  
 that it strengthneth miscreants, to denie some  
 of his glorious works, & darken a part of the  
 shining lumen of our God, to his people, wherof  
 from time to time, he hath testified, by this railing  
 out

out of Sathan: so as if the gaine saying served,  
such good him in those dayes, they would have giuen  
a more sic rensure, & more likely to haue hindered  
any such estimation among the people (w<sup>ch</sup> they  
earnestly sought) then to saie, he cast out diuells  
by the power of Beezebub, prince of the Diuells;

they would haue saide, he cured the bodily disor-  
ders, through the introduction of the people (w<sup>ch</sup> the  
imaginations runt them) but w<sup>ch</sup> not cast out

These names in  
Math. 9. 33. &  
12. 22. Mark  
19. 17. Luk. 11.

diuells; for these were not Demoniacs, as appea-  
ring by their symptoms & signs of mere naturall  
infirmities. This assumption labours upon it, that  
all Marie Glouers strange actions & passions were  
a diminution, deprauation, or abolition of the  
animall, vitall, or naturall functions & nothing  
beyond them. Namely the rebounding of her bodie  
at her 6.<sup>th</sup> petition of the Lord's prayer. The w<sup>ch</sup>  
hang her, & cluents by the nostrills, for mouth be-  
ing fast / but is that only during the time that Elizabeth  
Jackson was in the spout. Also the allowing of the fittes,  
at

at the present coming in of that woman. For how-  
 soever he must labour to raiuge these motions, among  
 the depravations of the facultie of moving, yet to  
 be done, at such times, only, as infallible sign; ma-  
 kinge them transcendent points, about his start.  
 Now, to this remote syllogisme I answer,  
 denying the consequent of his proposition, upon  
 these reasons following. Let us suppose for the  
 present that the signs of a supernaturall cause  
 had not bene so pregnant in this maiden, as  
 they had ben nothing before the Doctors fact  
 to consider of, but such symptoms, as argue  
 the diminishing, depraving or abolishing of the  
 naturall vitall, or animall functions; w<sup>ch</sup> the  
 ordinarie diseases, incident to this our morta-  
 lity, do daily laie before our eyes: must it then  
 follow, of necessity, that such disease was  
 the mother? what is the bond of this connexion?  
 in all his booke, I see none other, but because she was a wo-  
 man.



woman pauca considerantes facile pronunciant was there no  
more to be said, for finding out by part affected, thus  
Iachinus saies, that The symptoms of the mother are  
manifest and greivous, yet physicians should not be full  
maner of men, as whatsoeuer affect hapneth vnto women,  
to referre the cause thereof vnto the mother: as whether  
their head do ake, their stomuch be windy, their belly  
payned, or their breathing be short and difficult; when  
as all these may spring out of other causes. D. Mounsford  
also, (both for the mother of his iudgment, & for that  
seemed out that ministered physike vnto the mother  
in this sex affliction) is as meet to be heard, in  
this case, as D. Sorden; affirmed plainly, that  
sex disease was not the mother, but rather  
remembred of some other part affected; And  
for that he saies, to knowe of anie women should  
be to knowe of the wrong, to find if she did not en-  
quire, about the parts primarily affected. And  
surely his meane to know it, were incomparably  
greater, both in respect of the subtiltie of his  
ministrations, w<sup>ch</sup> he would easily obserue, to get  
still further light; and of the time (w<sup>ch</sup> was

m. g. h. v.  
Cap. 69

D. Mounsford

about

D. Insufficient  
handling of this  
matter

about .2. months) prout longe to witness after  
every point is proff, & might lead him to his seeking  
on land him ~~adversely~~ to find the fountain of  
his evils. The like things I take from D. Shermans  
testimonie, as I have already sett downe in my narration.  
Seeing then, that the principall functions maie the  
faile, or come to be cruelly perfourmed, by some disease  
in the fountaines from whence they flow; as well as  
by a second disease, is consent to other ptes, that  
first seduce them againe againe, although they  
hurdle should growen, but at severall hand, yet  
that there are more regions & partes of the bodie  
besides the motte to be examined upon the soloma  
as ye knowe well enough, that in the <sup>railes</sup> of  
the falling sickness is melancholic, all good authors  
in our profession doe testifie: it standeth upon im-  
portantly, if it intent to helpe is not to hurt his  
reader, first to have set downe the signes that  
doe distinguish betwene those affected w<sup>th</sup> pure  
the principall ptes from the motte, & those w<sup>th</sup> grow  
from other inferiour ptes besides, & to challenge them  
original, in place, where the facultie it selfe, makes  
gla

his ~~affair~~ and then in the French place, to have  
accommodated his generals, and their applicable glim-  
lands, in our individual subject, or case in question.  
The same likewise I challenge to have been his due-  
tie to do, concerning the results of the suffocation  
from the mother. For it nothing abating us, for  
the finding out of his truth, to be remembered by  
him, that he monstrous blood, or seed, or other re-  
fused humours, transmitted to that part in woman,  
the primitive faculties must create those damages  
that he comprehends; except he see us with all  
the signs of a true rotharture, of surgy results &  
efforts, to have been in M. Glouer, of whom we  
speak. Thus therefore he must mend his course  
hereafter, if he meant to challenge us as a second  
book. In the mean time, although it were enough  
for me, in answering (if I should follow his exam-  
ple of slight handling) to content my self, with the  
pursuit of his proofs, and, notwithstanding I find them  
faile, to call for sentence against him; yet I, having  
learned to seek better things, than myne owne glorie;  
even



even victorie unto truffer, disfiguration to the church  
of Christ, and a pulling downe of every stone, of  
the synagogue of Sathan, yett I seeke it standeth  
and resolved, to I passe this place, sitting downe (as  
it were) under the shadow of the readers patience  
to enter into some more curious disquisition, of this  
cause: as namely, first whether there were any  
probable reasons to move a physician to suspect  
the passions of the mother, in M. Glouers case, or  
doubt strongly, whether I shoulde to serve to conclude a  
strong affection to be raised & wrought by the hand  
of mortall of the Jewell. But this must by a  
albeit I would first get advantage at this hand, by  
the notation of the name, not, I say, not compass  
ynough, to include all the affections of this lord  
under it, yett I am content, to take the suffocation  
of the mother, in this present controversy, as a name  
comprehending all hysterical affections, or passions  
of the mother. Now this must will I gratify  
him more out, that, if he can raise more advantage  
to his cause, out of the whole catalogue of

naturall diseases, let him therefore amende his plea, I will  
 not binde him, as his book hath done, unto the morbo.  
 I willingly confesse, that the passions of the morbo  
 do often themselves oftentimes, to be considered, under  
 such numbers & varieties of strange symptoms,  
 especially of the actions offended, of some of the  
 principall members; that it is verie hard for a  
 doctorman, to set downe one enumeration of them, &  
 shall stand for a scientificall taxonomye, as yielding  
 a perpetuall fruit, in it. And therefore Fernelius  
 saith They must be discerned by an observation of  
 all y<sup>e</sup> affected parts, and by y<sup>e</sup> consent of all y<sup>e</sup> signes.  
 And Mercatus thinkes, concerning many of them, &  
 that it is none other reason, more certaine, to know  
 y<sup>e</sup> they proceed from y<sup>e</sup> morbo, then that they have  
 no law, nor have no consoument nature to be known  
 by. Nevertheless there are certaine modes and  
 fashioning in them, is they be often sent & consi-  
 dered, by a man y<sup>e</sup> hath his senses well exercised in  
 surgery

Fern. de part.  
 morb. & sympt.  
 cap. 16.

Merc. de morb.  
 mul. li. 2. cap.  
 2.

Juan Huart  
exam. de inge  
mos. cap. 12.

such things (who is not lead by the littrell name of the  
symptome nor ever varieth, too great a compass of  
generalitie in it, but holdeth the essence &  
image of it, in the same dimensions as he retaineth  
it from sound precedent observations;) that  
will challenge a certain propriety, in the cause,  
and part, from whence they came. and therefore  
an excellent physician can (as touching finding  
out of distastes) know more of himselfe then he  
can demonstrate to another: his eye being better  
able to inform <sup>his</sup> understanding, then his tongue  
or pen to deliver forth his running. The difference  
is amongst us in this gift of imagination,  
maketh the disavouring, & is so much noted a-  
gainst us, in determining of distastes or other affectes.  
Nor if it be daylie sent in taste, merely preternatural  
& racion, much more may we look for it in this of M. G.  
Like unto us, and having no cause in it supernatural  
I would faine see any man, out of all the records,  
that have ben kept from Hippocrates times, point us but one  
instance

No book case  
like M. G.



influence. Some things I know that will  
not at first blush, cause suspicion of some passion  
of the mother. As wit, a retentive rising in her belly,  
resolution, roundness, speakings in her throat, &  
fitted upon natural retention. But when a man lo-  
ked more nearly upon nature out of them, (wherein  
as I must speak) both their own nature & the  
equivalence; & then making them in just comparison,  
not to lose, that <sup>as an historical description</sup> first thought of in his mind, he  
longer that he considered (if strong prejudice had  
not in his way) he further he should find, for  
of, from concluding his first <sup>inhabited</sup> apprehension.  
As to go further in these named particulars, (not  
that I would save royal moe, if I could found  
likely and moe) is that rising, not was soon  
to be in her belly, be large to the measure & shape  
of that rising, not appears in fitted of the  
mother they will be found more disproportioned,  
upon a damell & a male are out into another.  
The rising of the mother in natural sublimity,  
is uniform, beginning from the lower part of  
the belly

fleshy. & so with a restraint equally augmented ful-  
 crating up, towards the stomach, and diaphragma. in  
 these many times, one hand held upon it, made feel  
 a kinde of resistance, as a bolting or boring  
 against it, from the place of the mother. And in  
 this other time, the sounding & suffocation hap-  
 neth to the patient. Again, during the con-  
 tinuance of this motion, it is proper, and  
 pathognomonical, that the pulse be little, slow,  
 rare, unequal, or inordinate; sometimes ten-  
 sive, & desertive & falling. Now diversities  
 Josephus Struthius doth in this sort explicate.  
 If the humor in the mother be thick, cold, much  
 in quantitie, & sharpe qualited out of putrefac-  
 tion, there is added unto other things, some  
 Convulsion; and then the pulse is tense. If  
 the matter be more melancholike, it bringeth  
 forth saunt & sounding; And then the pulse  
 is little, slow, rare. Also forasmuch as the  
 disease is cold, it is agreeable that the pulse  
 should be sure; and moreover unequal and  
 mor-

Gal. meth. in puls.  
 and de causis  
 puls. li. 4.

Josephus Struthius  
 pag. art. li. 4.  
 cap. 31.

Cornelius de  
 medic.

inordinate, & through the faculties oppression.  
 But if the pulse be for preails, the pulse becomes  
 frequent & deficient, and at last, if the cruelie p  
 uent, the pulse faileth, & the pulse is abolished. This is  
 Seruthius explanation. I saie, some of these kindes of  
 pulse is proper & perpetuall to the rising of the  
 belly; & this kinde of rising in the belly is also (with  
 the difference of more or lesse) proper & perpe-  
 tuall, to that kinde of passion of the mother, called  
 The suffocation: as *Johannes Gorkius* hath *indignally*  
 written, and daily experience doth confirme. Now  
 the morning that was in M. Gl. bellie was after this  
 sort: It began in the middle of her bellie: it moved  
 as if it had bene some living creature, or ones hand  
 in a bed, first obstructive lifting up the chafge,  
 & then more manifestly; so did it make the middle  
 of her bellie to lift upwarde, from her backe, not  
 arise upwarde, towards her stomack. Against this  
 returne of this motion in her bellie, I had an answer-  
 ble reborn in her brest; As when a man standing  
 astride upon a quaternie, pressing downe one foot, an  
 other bounding up, and so by turnes; even in like sort,

*Gorkius de  
Medicinal.*

*you must ever  
understand it  
in this case  
laye along upon  
her backe.*

10 CM.

BRITISH MUSEUM, LONDON, W.C.1.

4 INCHES



M. Gl. Disease was not the

appeared this mutuall motion, between the belly &  
the breast, returninge wist to answer one another, for  
a first or se. returns. Then the mother seemed  
(by a visible kinde of gliding vt the breast) to a-  
mount to the stomach bont; after wch ensued  
convulsions &c. It seemeth unto me, that  
the comparison between these two motions, being  
soberly & seriously made, by any man of expe-  
rience, & unprejudiced minde, there should be no  
great suspicion of the mother arise, or, at  
least, continue; but rather of an apprehensi-  
on of a note, of Satans deception; according  
as it is, wch a terrible disordering fit, set downe  
by his excellent maistie, our gracious Sou-  
aig<sup>n</sup>, in his Daemonologie: wch sit soeuer S. H.  
out of his great penurie, both of divinitie &  
spirit, hath written to the contrary. As  
touching the pulse, wch so propheticke appertainties  
to the rising of the mother, it was never  
to be found in this maide; but alwaies a good  
pulse, moderately large, equal, & ordinate: some-  
times

K. Daemonologie  
li. 3. cap. 4.

Declur. of pop  
mpe. pag. 137

sometimes a little <sup>too frequent</sup> ~~fast~~; but neither slow, nor  
 rant; it must be lesse tense, or deficient. The  
 second of these questionable symptoms, is an  
 immobility in her right arm, <sup>and leg</sup> ~~not~~ <sup>as if</sup> ~~seemed~~ but  
 some men, to challenge the palsy or resolution,  
 as the stroke, from whence it descended. But  
 it was a venie bastard, as might well be  
 conjectured by his strange conditions. For  
 whereas in a preter-naturally resolved mem-  
 ber, the mobility is losse, & the waight  
 rather more; as Ferrius is daily expirant  
 & swells; having attendant thereupon a little  
 pulse, slow, rant, languishing & soft, in  
 some, fast going, unequall, & somewhat mor-  
 cinable intermitting: in this maide, the  
 arm was (at sundrie times) so light, to be  
 removed or tossed w<sup>th</sup> ones hand, the pulse  
 remaining sound & swift, as it seemed by  
 good right to require some hand of help, of a  
 higher nature, then any such as Asa trusted unto  
 in his sickness, was able to yield her. The third  
 generall

Ferm. li. 5. cap. 3.

Gal. introduc.

in puls. et de

caus. puls. li

4

Joseph. struthi

li. 4. cap. 29

1. Cronie. 16. n

10 cm.

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INCHES

M. G. disease was not the

Narrat pag

generall symptome, that seemed to laie some claime to naturall  
sickness, was convulsions; w<sup>ch</sup> certainly she had; both  
universall and particular. but s<sup>uch</sup> as (I am perswa-  
ded) the world hath yett seen never seen, in naturall  
sickness. She was turned round as on a poole, w<sup>ch</sup> her  
head backward to her hipps. And after that, her  
bodie was suddainly turned round the contrarie  
waie, to wit, her head forward betwixt her legges  
and in both these positions, her whole bodie rowled  
it tumbled, w<sup>ch</sup> s<sup>uch</sup> violent & swiftent, as that  
these paines, in keeping her from retaining breath  
against the bedd head & posted, caused 2 or 3  
women to sweat. In Jordan (perhaps) will make  
no doubt, to acknowledge these for 2 species of con-  
vulsions, called opisthotonus, and Emprosthotonus.  
This is some saide; but let no man be perswaded by  
s<sup>uch</sup> wast answers, untill he can resolve them w<sup>ch</sup>all  
by what meant, s<sup>uch</sup> violent rowling and tumbling  
proceeded, whilest the whole bodie was brought into  
s<sup>uch</sup> strange positions. Also her bodie was all the  
same time cold, stiffe as a frozen thing & senseless  
(w<sup>ch</sup>)



We insensibilitie happens not in these convulsions. Jesum frat. de  
cerebri morb.  
page 53.  
 But come we nearer: what kind of convulsion will  
 he make, of that monstrous distortion, of the chine  
 bone, wherein the right huckle bone was so far tur-  
 ned over to the left side, as not to be beyond the  
 right line of the breast bone (the back being  
 plane & upright) it came within the breadth of  
 my fingers, to the place, where the left huckle  
 bone should have been found, according to the  
 lying of the bodie? He can neither call this Em-  
 prosthotonus, nor opisthotonus, nor Tetanus, much  
 less can he give <sup>any</sup> ~~proper~~ convulsion  
 name unto it. What will he do? will he say  
 it may have a name given unto it? and yet  
 it is no reason to deny a thing for lack of  
 a name, so long as the nature is present or  
 to be found? I am not one that will contend Gal. meth. med.  
li. 1.  
 for names, so that we find the substance. But  
 even in this point (O indifferent reader) stand a  
 little, (I beseech thee) and consider, seeing this  
 must

1 2 3 4 5 6 7 8 9 10 CM.

BRITISH MUSEUM, LONDON, W.C.1.

INCHES

M. G. disease was not the

Joh. Gornheus  
def. medic

must be confessed, hitherto, to have no proper name  
being (as you see by the description) so notorious,  
and that doctors in our profession have acknow-  
ledged, so much curiosity in names, as to notifie  
them by ~~proper~~ <sup>proper</sup> convulsions, saying as we  
lose of note from this (as Strabismus in the eye,  
Trismus in the jaw; Cynicus spasmus in the mouth,  
and Satyrus in the masculine members) was not  
this a very competent occasion to make modest  
men doubt, whether it were of a preter natural  
or supernatural cause? when as in our books we  
could not find it. They that were so porten-  
toric before the judgment seat, for natural  
disease, did not even this point, but upon them  
a necessity, either out of book or observation,  
to have produced some pregnant instance;  
or else in a reverence to the truth, (which a physi-  
cian will feare to scandalize) to have laid their  
hands upon their mouths? but I have more  
to abate their confident words, than this.

ffor

for they must give us reason, wherefore she felt  
no pain, for this monstrous distortion of the  
back bone, whereby ourrie man in a mome  
exampe feeleth paine. I confesse that in epi-  
leptical convulsions, because there is usually  
constriction of the mind, the patient doth  
not afterwards complaine of paine; but when  
feeling & understanding are in force, though  
great convulsions, or distortions of the mem-  
bers (as might well be greater than this we  
speake of) must needs afflict w<sup>th</sup> torment. Fern. li. 5  
paine. Let them not tell me that M. Glouer <sup>cap. 3.</sup>  
was void of sense & understanding, at all times,  
when she suffered this straunge distortion: for  
there are abundant witnesses, that even in  
her ordinarie fits, in such times, as she laid not  
herselfe for looke in sense, and for understanding  
good; so as she was able to answer us by signes,  
and take knowledge of all for acquainted, by  
their words; even then you might have seen her  
lying

10 CM.

BRITISH MUSEUM, LONDON, W.C.1.

4 INCHES



M. Gl. disease was not the

lying in this double distortion of her. Chinc bone. And  
if muscles, w<sup>ch</sup> are involuntarily moved towards  
their beginninges, & draw the members in consequent  
w<sup>ch</sup> them, according to the law of their naturall  
inflexion, do suffer pain; much more in this  
case, w<sup>ch</sup> not only the muscles nor their ioyntes  
moue towards their originalls, nor kept airt nor  
responsive w<sup>ch</sup> the lawes & ordinaunces of their  
rotation. Furthermore, the power of truth,  
must yet be instructed that musc, as touching  
convulsions. That all voluntarie motions of  
our members, are atchieved by the muscles.  
So as, w<sup>ch</sup> the muscles, (according to the will)  
draw themselves toward their goales (w<sup>ch</sup>  
we call their beginninges) together also, are  
those p<sup>ts</sup> or ioynts withdrawne, w<sup>ch</sup> they  
are inflexed. If some affect arise in the body,  
that settles them in this motion, the passion  
of that motion will be like unto the naturall,  
& yet must be called a convulsion, because it is  
involuntarie; that is against the will. Thus  
signific

Gal. li. de trem  
puls. et convuls.  
& againe de hoc  
affet. li. 3. cap. 3.  
Fern. loc. citato.

Therefore there is utterly no difference between  
the naturall motions of the muscles & their  
convulsions, but this, that the one is invol-  
untary, the other is ruled by the command  
of the will. By this doctrine, universally re-  
tauted in physick, it will presently be made  
clear, that this running about, of the rhin-  
bone, whereof we speak, was no convulsion.  
For there, the joints were not turned ac-  
cording to their destinate motions, as neither  
were their muscles contracted towards their  
originalls. And if this be excused (as I believe  
none will resist) then Dr Jordan will be terribly  
puzzled, to finde out some classick symptome,  
under which he must range it. If he can re-  
duce it to no head in physick, let him yettles,  
& not move the imputation of pertinacie.  
Touching the other convulsions; as of the  
tense hands, and the stow of an opisthotonus, in  
her ordinarie fitt; I saie, the pulse consented  
not

Gornhaeus def  
med.

10 CM.

BRITISH MUSEUM, LONDON, W.C.1.

4 INCHES

M. Gl. Difficase is not the

not, to conclude them not in physical speculation  
for M Glouers pulse, both in the taking into it,  
is in the same passion of the Contraction it self,  
was utterly deprived of all notes of a Contraction  
pulse, as hath been said. For that, as Galen de-  
scribeth it, necessarily taketh his name of the  
affect, is like unto it in deed: that is to say  
contraction, as is a hollow body, sure, as is a gut  
which by two humors, twined together towards either  
of the ends, by alternate extensions. Neither  
is there either Diastole or Systole explained, but  
a certain confusion rather, of both together.  
As Galen sheweth the reason, why the pulse  
must needs be sure in Contractions. For the  
heart (saith he) transmitteth arteries to the  
braine, for a bond of their societie: the braine  
likewise sendeth sinewes to the heart, for a place  
of like good turne; which although they be not great  
yet sufficient for that service, to carie the message  
of reason thither. Moreover unto every arterie, fibres  
are deduced from the sinewes, to make a fellow like coherence

Gal. introduct  
in pulsus. also  
de caus. puls.  
li. 4

Joseph. Serapion,  
li. 4. de art. phisic.  
cap. 28

Gal. li. 2. de  
caus. puls.



111  
 Suffocation of the mother.

mutuall accord, not only of their actions, but also of  
 their affectes. And therefore no meruaile, when as  
 the whole yssue of the sinewes, haue in all partes, con-  
 iunction with the arteries, that their affectes  
 appeare also in them. Vta so farre Gal. forgets  
 this pulse in all proper Conuulsions, as that  
 there is in the lightest sort of Epilepticke where  
 nature is but meanly molested, & therefore no  
 exceeding great mutation made in the pulse, only  
 there the arterie (saith he) of right, is stretched  
 towards both endes as in those that suffer con-  
 uulsions: quitting it there, of inequality &  
 strong tension, not of little, raretie, saggednes,  
 & other worse differences, not of a greater power  
 of that affect prevailling, bringeth forth in  
 the pulse. Which last alledged texts of  
 Galen. I must yet a little longer insist in:  
 coming (ab now) to examine a third diffe-  
 rent of Conuulsions in M. Glouers case: name-  
 ly that which is out, in her extraordinary fit  
 which, becaus it was universall, is also in-  
 not not

Galenus  
 Introd. m.  
 puls. lib. 4  
 de caus. puls.

Narrat. pag.

1 2 3 4 5 6 7 8 9 10 cm.

BRITISH MUSEUM, LONDON, W.C.1.

4 INCHES

Gal. loc. aff.  
li. 3. cap. 3.

not a totall privation of the understanding & so  
it must be referred, (if to any thing of the motion  
to the passions epilepticke & convulsions, is not to the suffe-  
ration: wherefore it hath no proportion in it  
Now then, I praye you, must not the pulse in  
this fit, have ben found, strong as is in a strong  
epilepsie? I will tell you the cause, if it can be  
it was strong, as Galen saith (of right) must be  
in a weak: that all men may see, what you  
noted the D. took of this matter. But you  
was not only observed in the pulse (if the be  
referred to an Epilepsie) but in the vertue  
of the convulsion, in that disease. This is not  
only a contraction of all the members, as  
this may be, not a permanent & abiding  
stiffness; but a convulsive motion in them  
arising from the fountaine of the nerves  
& endeavouring to expell, that whatsoever offe-  
siue thing, transmitted onto it, from y<sup>e</sup> part  
affected. And therefore is that striking mo-  
tion & beating together of the parts

Gal. loc. aff.  
li. 3. cap. 5.

convulsions

convulsed, not apparently dead in all possible  
 fitted of the falling sickness. If Dr Jordan seeing  
 these inconvulsions, shall give start from us, &  
 renounce my assertions; thinking to help himself  
 from some Lethargie, Apoplexie, Cataleptic, or  
 other such; Let him know, that the longer he  
 looks, the less he will find; and the more  
 he takes up, the more he will be forced to lay  
 down again, with double disadvantage. Also  
 the same argument that I used, concerning  
 the distortion of her spine bone, the same  
 must Dr Jordan give, in like manner, be pressed  
 not fall, touching the distortion of her elbows,  
 up to her shoulder bones, in her extraordinary  
 fitted. That was no legitimate Convulsion,  
 for the reasons afore alluded, & must be  
 a Cataleptic, or some other preternatural  
 affect that he can name. Thus much of these  
 symptoms, that might seem to have some  
 reference

10 CM. 9 8 7 6 5 4 3 2

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INCHES



reference to the convulsion. The most notable  
things are, for speaking, & fitted upon meat  
retained. Do the former of these; there was  
utterly no power of sense in for extraordinary  
fist, as neither was there, of these motions  
in her belly. In her ordinary fist, & in those  
that she suffered after sustenance retained,  
there appeared some such thing; but not spe-  
cially noted of difference from that suffoca-  
tion not importeth the mother. In that  
choaking not is from the mother, first we  
are to remark a twofold difference.

1. from their natures, & 3. bring our <sup>pari</sup> com-  
pares. The difference of the speaking is in  
the more or less, as Mercatus noteth, & daily  
practice observeth. For in some cases all  
sensible respiration is deprived, as in the  
vehement fist; in some again, but hindered,  
as by a certain raising, or convulsive  
motion in the throat, taught by Galen, and  
likewise

Mercatus de  
med. aff. lib.  
cap. 3.

Gal. prometh.  
com. 27.

likened to a kind of angina, but must be per-  
 mitted by a multitude of other writers. For  
 as there is a strangulative respiration, in the  
 passion of the mother, w<sup>ch</sup> is detoured by the  
 manner of the breathing, to be a convulsion  
 in the muscles of larynx; so does the invasion  
 of degree prove unto us, what is the formal  
 cause; of that total deprivation w<sup>ch</sup> happens  
 to a number of others; not as the  
 Neotoricks commonly write, the expression of  
 the air in the lungs, and restraint of at-  
 traction of new, through the compression of  
 the midriff by the mother, is inferior hor-  
 ror. (Galen says mostly confuted that  
 local rising) But a convulsive twitching  
 together of the top of the neck, w<sup>ch</sup> is  
 the vocal organ, at the same time, as the  
 vapors of the mother make such turbulent motions  
 in the bellie. And this is the source of Shouting,  
 common to these two disorders or degrees, of more  
 or

Form. luth  
 li. 6. cap. 16

Gal. loc. affect. li.  
 cap. 5.

Paul. Aret.  
 schol. in Caspall  
 cap. 38.

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4 INCHES

M. Gl. disease was not the

one lesse; was testified by the parties, afterwards,  
reporting of a sensible drawing together of that  
pt, as if some <sup>string</sup> had bind it. Now the reader is to  
understand, that M. Glouer, although she felt at  
the end of these rebounges in her bellie, a sudden  
strongling in her throat, in her ordinarie fit, yet  
was it principally by the occasion of the plucking  
backward of her head, not at that time spouting,  
neither therefore not an angina like noise, in draw-  
ing for breath, as in the remissed fits of the mother,  
nor depriv'd of breathing, as in the stronger ones  
is seen; but, as if the omission of one breathing space  
had been allowed, so that distill'd opisthotonus, (that  
is a convolution of the neck backward,) she strugled for  
breath afterwards (as may be) freely; neither her  
throat was helped by compression of more sandel,  
(not was removed ydly) or she went left at libertie  
to losse no more power; as most often one was  
provid. Also here againe was wanting a correspon-  
dent pulse for such a <sup>inflation</sup> ~~inflation~~. And as for that  
operation in her throat which came in her next fits, that  
was



was with such a monstrous tumor in her throat, suddainly rising, and blood flowing into her face, even to blackness, and going away w<sup>th</sup> certaint noises, like smothering barings, no motions in her belly going before; and that I believe, no book, nor physickall observation can exemplifie it. Dr Moundford, multis parasangis, a great waite beyond Dr Jordan, in time so practicing, confessed he never saw the like. And this fitte of her throat, was that they called for meat fitt. w<sup>ch</sup> came not on her, some halfe houre, or houre, after sustentant retained as in fittes of the mother it w<sup>as</sup> to doe, (having first given her leave to take what they lust) but took for euen in her meat eating: so as shee was constrained (her stomach serving well) to cast downe her meat, when once shee beganne, almost w<sup>th</sup>out chawinge. Neither came this fitte upon meat only, but also when shee layde her downe in her bed also, on the first dayes night. and that in euery circumstance, nothing being altered. Whereby Dr Jordens reason fettered from the mother is utterly defeated, & made of no power, to geue <sup>satisfaction</sup> ~~satisfaction~~ to any wise man.

Thus



similitude w<sup>th</sup> those w<sup>h</sup> are obserued in passions of the mother;  
 was it not fittest for Physicians to referre them so: rather  
 then to seeke newe causes, as though we would multiplye  
 species, against the philosophers rule: and I meruaile what  
 moued you not to be so minded with me. Thus I will endeavour  
 to satisfie him; opening the thoughts of my heart (for  
 this point) freely vnto him. I had read many things,  
 & meditated much on such like cases, before. And I  
 found, that as the common people are over credulous,  
 for want of iudgment, to direct them; so the Physi-  
 cians were too incredulous for want of humilitie to  
 adorne them. In somuch, that (whatsoever Dr Jordan  
 hath written, of Physicians mistaking supernaturall  
 for naturall sometime) I will ioyne issue w<sup>th</sup> him in  
 this, if so please; to prove, from all written records;  
 that three Physicians have erred in his cause for our  
 in mynt. whereof not only Psellus somethinge rea-  
 son to be because they know nothing, but that w<sup>ch</sup> is  
 subiect to their sense. But also the learned Valesius  
 confirmeth it saying. But certainly as those w<sup>ch</sup>  
 are ignoraunt of Philosophie, are wont through their  
 igno-

l'c. de opor. don.  
 cap. 14.  
 vales. de sacr.  
 phil. cap. 18.  
 Item Math.  
 Durastantes phil.  
 .i. li. 5.



Corn. Gema  
op. cit. lvi.  
cap. 7

Anto. Ben. de  
Ahl. 8. Hist. de  
spect. pag. iii.  
113. r. 113.  
A. Salen. conf.  
med. pag. 311.

Gen. cap. 2.

ignorance of manie naturall things, to be verie credulous and  
superstitious; so they who are ouermuch addicted to natu-  
rall philosophie (as mo<sup>st</sup> but p<sup>ro</sup>positions) are euer readie  
to discredit all things, w<sup>h</sup> either are not bodies, or the  
motions of bodies. And Cornelius Gema, from whom  
I haue some part, (because he saies, sometimes  
p<sup>ro</sup>positions are beguiled in matters of the motion)  
euen he acknowledgeth, that they make themselues  
manie times infamous, by devising ridiculous rea-  
sons in supernaturall causes: w<sup>h</sup> the events they  
follow, force them afterwarde againe to relinquish.  
When I therefore had sent these testimonies, and  
founde w<sup>h</sup>all, such principall men of our profession,  
as Antonius Benivenius, so Fernelius, Hieron<sup>im</sup>us Cardan,  
Iohannes Langius, Iacobus Hollerius, and Rennerus Sole-  
nander (beside a number of others, w<sup>h</sup>ose merit  
they do testifie) to have confessed themselues guilty  
to be beguiled in this kinde, by that manifest veracitie  
of mankinde, from the beginning; I remembred me of  
the brazen serpent, who hath broken the head of  
this serpent, and of that power and wisdom, w<sup>h</sup>o



is all sufficient, to him y<sup>e</sup> seeketh him in uprightness of heart, Jam. 1. 5  
 and giveth to every such bountifully, casting no man in y<sup>e</sup>  
 teeth. Then I looked about, to consider, of y<sup>e</sup> obstructed  
 vessels of life nature; and I sawe, such rickles Ant. Ser. lxx.  
 convulsions of y<sup>e</sup> whole body, w<sup>ch</sup> working is trouble. li. 4 ca. 11 id.  
 ling, spoken of before, such movings or reboundings in cap. 6 li. 5. cap.  
 y<sup>e</sup> belly, and breast, such huge swelling of y<sup>e</sup> throat 31. K. Ben.  
 is shutting up against y<sup>e</sup> receipt of sustenance; w<sup>ch</sup> cap. 4.  
 other like, (~~to be gaped symptoms in y<sup>e</sup> mother, but rampant~~  
 to be gaped symptoms in y<sup>e</sup> mother, but rampant  
 in ceremony. Wherefore we thought, it leav  
 me upon, (being called to this case of M. Glover)  
 to seek (by y<sup>e</sup> helpe of J<sup>h</sup>, by whom S<sup>t</sup> Paule Phillip. 4. n.  
 sawe, he was able to do all things) to find a  
 difference, betw<sup>en</sup> for my selfe & others, in y<sup>e</sup> verie  
 symptoms of y<sup>e</sup> mother, from those, by w<sup>ch</sup> y<sup>e</sup>  
 milke serpent beguiled unwearie minde, w<sup>ch</sup> some Jam. 1. 17.  
 spirit of conformitie. And therefore I made y<sup>e</sup>  
 diligent disquisition aforesaid: w<sup>ch</sup> w<sup>as</sup>at suc  
 cess, let all those, that have obtained that wisdom,  
 w<sup>ch</sup> is pure & peartable, iudge. Morooden w<sup>as</sup>on

J

10 CM. 9 8 7 6 5 4 3 2

M. G. disease was not the

I had found it no phisicall case, by the symptoms; I  
entered also into the consideration of causes; to see if  
such were present in M. Glouers case, as all the learned  
agreed of, to be either in passions of the matter, or any  
other naturall subtleties whatsoever. And here I found  
matter of Confirmation, not only for my selfe, but for  
tutrit out likewise, that settles the truth in these kind  
of questions. Hippocrates carefully constituteth his  
Canon, w<sup>ch</sup> is repeatedly more than once, for the  
guiding of phisitions; enquiring into the diseases  
of women: he that will rightly handle these matters  
of women, it behoueth him, that first he beginne  
from God (who is the principall cause in the diseases  
of man kinde) and next, to discern y<sup>e</sup> natures &  
ages of women, togeather with the oportunities  
of tymes, y<sup>e</sup> season of the yeere, the places, and y<sup>e</sup>  
windes. Here we see diuers points put downe  
for a phisitions direction, in the cases of women.  
Some gouerne him to finde the disease, some the  
p<sup>ar</sup>t affected, and other some the causes. The

na-

Hipp. de nat. mul.  
lib. 1. c. 6. mor.  
mul. lib. 2. sect. 4.



natures implying the temperament & constitution Hipp. de nat. hum.  
 insinuate roget matured subm is there to be looked Gal. aphor. 1. li. 3.  
 for; ages & the particular inclinations; the opor-  
 tunities of times, the predestinate motions of nature  
 or subm: the rest further is prouise, or the growth  
 & solid bodies, the raists & the fruits. The matter  
 of whom we treat, now by temperament hot, as by  
 the colour growth, and temper of the hair & skin  
 largents of veins & strength of pulse can be proved:  
 Therefore neither Convulsions, motions, fallings  
 subm, Cataplexis, caros, nor any such rold dif  
 casts likely to fall into her. And if the should  
 there rest their seed, yet not to bring forth fruit  
 in the highest degree, as in this was none for  
 if it were the suffocation from the Mother, yet  
 the Jordan himselfe never saw, nor near of the like  
 degree, if his booke may be taken for a testimony.  
 The season of the year made resistanc likewise.  
 For where as it is noted even by the Jordan himselfe, Cap. 6.  
 that winter & cold seasons w<sup>th</sup> moisture, are the  
 times

Gal. de temper.  
 li. 1. iter. de  
 art. medie.  
 Gal. de temp.  
 li. 3. et de loc.  
 offe. li. 6. cap. 5.  
 Gal. de sanit.  
 tuendo. li. 5.

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11. Cl. disease was not the

Gal. meth. med.  
li. 7

Gal. lib. de opt.  
corp. constit. & sic  
opt. corp. habitus

time when women are most afflicted w<sup>th</sup> this  
disease, it contrariewise, set upon this maiden in  
Maie; and encreaseth his strength at Midsummer  
certainly this must have ben much more danger-  
ous to her life, to have ben so highly afflicted  
w<sup>th</sup> a disease, so contrarie to her temperament,  
and to eternall resistant causes. The same  
I argue also from her Constitution. Which was  
so good, that she lived before this affliction better  
her, not only in health simply, but in a strong  
p<sup>er</sup>formance of the functions of euerie part, w<sup>th</sup>  
physionie call a good habit, as a degree beyond  
simple health. the accidents & measure w<sup>ch</sup> of, are  
strenuities, & constancie in accomplishing the func-  
tions of the body. which, who so possesseth, cannot  
be tempted to lose a good Constitution: and this  
good Constitution cannot be in physionie denyed  
the honour of the highest place, of those things  
that resist, all causes of disease, both inward  
& outward; be they sadnes, or angier, or rage, or  
wearyinges, wet or drie, or whatsoeuer els, as Ga-  
len

Galen speaking more at large. we grant you (will  
 D. Jordan scit) that for these reasons conuinc'd, it  
 be good the cause of M. Glouers silence, to haue  
 ben most potent, mightie & stronger, and therefore,  
 those that we deliuered (if they be rightlie con-  
 sidered) are no lesse. I am content to appoynt  
 next, to the consideration of his cause, as he would  
 haue me; for I feare not narrow sifting, in this  
 cause, yea rather I seek it. But when we shall see  
 more exactly weigh'd his cause, not in these only,  
 as he doth, but in our hypothesis, as reason willeth,  
 I beleue they will not only be found to light,  
 for those effects that should be follow'd of them,  
 but also beuolue his other many sightnes, and  
 reasons, in a matter that intrinsec so much mani-  
 fit of deliberation. The principall causes (I know)  
 whereupon he setteth up his rest, are these two;  
 bloud and seed; encreas'd & retained about naturall  
 time. I willingly grant that these two are, by  
 their euill dispositions, able to bring forth great

garbolls,



garboled in humane bodies; to the worst nature of it  
might give place among of his pains, & employed him  
selfe rather to prove, that either blood or seed, were  
in quantitie or qualitie, at that time offensive, in  
Ma. Gl's bodie. Now if it had ben in his power  
to do, as his booke sheweth it was not, it would  
have come (I confesse) somewhat nearer to the spot,  
yet neither saw it beaten the night upon the head.  
for I must have brought him to this Quare more  
over; whether the quantitie or malignitie of blood  
or seed are able to produce such effects, as in  
Flower were sent. Against this point, not so much  
(perhaps) to prevent him, as to breed <sup>an hysterick</sup> ~~an hysterick~~  
I will dispute more copiously in the chapter next  
ensuing. The rest of this chapter I am resolved  
to spend, in disproving that former conclusion, viz  
it is not necessary for to be understood, namely, that either  
blood or seed, offending in quantitie or qualitie, would  
probably be amissed in Marie Glouers miserie. In the  
disproving of this cause, we shall have need to repaire  
again to that canon of Hippocrates. and above

have

have at his counsaile alreadie, consistent the nature  
of the partit, and the season of the yeare, so none  
more over, to weigh the age, & oportunitie of  
time, for the framing of our iudgement. Now  
ago you have heard in the storie, to have <sup>been</sup>  
xiiij yeres, when he was thus made a spectacle  
to men & angels. This being the second septi-  
marie (as Hippocrates telleth it) is the first  
period or terme, wherein nature ordinaile  
sometime forth her first chalenges & pronunti-  
ons, in womens bodies, for monstruall bloud  
& generatiue seed: it hath no similitude of true  
that nature in the first adressed to woman  
good, should be so much surprized with a sudden  
overruling disorder, made of one of these, not  
exactly, more so familiar & deare belov'd, but  
her: so as no strength of temperament, no armor  
of good constitution, & healthie habit, not well  
conspiring passages, & estimated excretories, not  
able to cast out, subdue or countervail the same, but  
that she must, so ignominiously, insult on her, and  
lead

Hipp. li. de carnal.  
 Inst. hist. ann. li. 1.  
 cap. 4.  
 Clem. Alexan.  
 Strom. li. 1. c. 1.  
 Hermippo Beryll.  
 et Solone.

The 6<sup>th</sup> disease was not the

How diseases  
take their breeding  
in our bodies.

leave her in triumph, as it were, not only  
victorious. I gladly subscribe to the learned, & count  
art subject to many strange passions, & groups  
the depravation of these two humors; but I can  
never think, that these two, can come to erect so  
high a trophy of depravation, in a living body,  
otherwise, then, by many vicious proceedings,  
and importunate interruptions of the naturall  
functions, to breed these corruptions, first of  
sore, as the facultie, not the insides, soul and  
spirit, cannot any longer chast or overrule them,  
and secondarily, that they themselves, abuse  
naturall heat, to their owne advantage, & by  
further fermentations, irritations and gradu-  
ations, attaine puissance to passe earl rout  
of guard, & to encounter the principall facultie  
in their very fountains. Wee note to arise, &  
presuppose (the body) a concurrence of enabled cause,  
to act; a correspondent disposition of the subject  
to admit, and a competent intermediall time,

to



to the observing of the enterprise, as also it does  
 manifestly offend of the functions, sundry & often  
 complaints of the parties, w<sup>ch</sup> various and remarka-  
 ble waunges of colour, for witness of so woofull  
 a conquest. And namely as touching the generative  
 side, what though the sordid septenatit, w<sup>ch</sup> the  
 7<sup>th</sup> yett, do bring in the first presentative the  
 of? Hatz it so daungtrous a consequent, if it be  
 not, by & by, accepted to the final w<sup>ch</sup>? The fa-  
 thers of our phisick nature said so, and his booke  
 contraryly no example for it. Nay, albeit in that  
 age, that be in women bodied, that inward pre-  
 paration, for bud & blossom, of a shortly ensuing  
 spring to be expected; outwardly also warranted  
 by certaine proportions, growthes, & rustomts of  
 nature; yet are these inward, but as those outward  
 rudiments, by w<sup>ch</sup> after the blade is sett, the care  
 of w<sup>ch</sup> getteth outward fowme, but yet lar-  
 geth time & summe, to correct & separate the graine,  
 Now every thing that wanteth maturity, hath  
 yet

Generative  
 feed no cause

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It is the essence was not the

yet somewhat, whereon nature's operations should  
further proceed; and therefore is no burthen, nor  
offence, but sweet & kinde to the parties concern-  
ing it. According to this is it, that Aristotle saith  
in the place about cited, that in the third septenarie,  
is afforded the seed, that hath power & inclination  
for generation. And Cordaeus plainly confirmeth  
me, in these words: seed therefore in the second septe-  
narie, the corne being eared, (as I may speak) albeit  
not fitt for generation, yet cometh to the place by  
nature's instinct, even as do the monthely customes  
also shew themselves; not without some plenteous ga-  
thering together of blood & humors: I would also  
that all are not ripe in one certaine yeere, but  
some earlier, some later, according to the temperam-  
ent, diet, & education. A latitude is allowed  
in all such determinations. But I saie, that in  
England, among the ranks of mean people, where  
exit out must worke for a living, and are not  
crampted w<sup>th</sup> full & dauntie fare, nor roused and  
troubled w<sup>th</sup> companions of luxurious spirits,  
there

Maurice Cordaeus  
in Hippo de virgine  
libro

\*adventante pu-  
bertate pertranslat  
by this metaphor

there to find a matter, at viij yeeres of age, full  
of surges, a surplus of this humor, as that it is tur-  
ned through long keeping, to the nature of poison (as  
all good doctors would it must). I should it impossible  
and whatsoever looks upon these instances, w<sup>ch</sup> I  
Jordan takes leave to write, for his purpose in this  
point (the youngest of them being viij yeeres old)  
will think I have no cause, to alter my judgement,  
for his impertinencie. With me likewise, is not  
w<sup>ch</sup> I am, somewhat of Mercatus, whom he so much  
loved in. In maydens (saith he) w<sup>ch</sup> are not im-  
modest, nor haue not exceeded the xxv<sup>th</sup> yeere of their  
age, verie seldom do these diseases grow, out of corruption  
of seed; notwithstanding that through conversing with  
men, and euill institution both of life & diet, it may  
sometime come to passe, and so most greivous acci-  
dents happen thereupon. Soleminder had somewhat  
a case of like nature in his handes, w<sup>ch</sup> he conf-  
tmed into Johannes Echtiuss, a learned physician,  
is his familiar friend, & saith, so would not  
suspect it to be of seed, for what seed (saith he)  
beyond nature hurtfull, can there be retayned,

Gal. loc. aff. li. 6  
cap. 8  
Mer. aff. mul.  
li. 2. pag. 209

In his. 1. & 4.  
Epist.

Mer. de mul. aff.  
li. 2. ca. 3. pag. 168

Solen. consil.  
medic. sect. 3.



in a maid, that goddeth not abroad, about xvij. yeeres  
 of age, & not acquainted w<sup>th</sup> such use of it. <sup>in respect to</sup> ~~in respect to~~  
 doctes, Galen and others look for this in widdomes,  
 though I likemise saw it in a maide at Louaine of  
 xxiiij. or xxx. yeeres old, impatient of delaiie (w<sup>ch</sup> I ma-  
 fure of growles in this matter, Sacchimus lib<sup>er</sup> 1<sup>us</sup> <sup>lib<sup>er</sup> 1<sup>us</sup></sup>  
 assignes:) as also at Lyons in a handsome nunne,  
 but both of these having differing symptoms from  
 this. And so saie I, that w<sup>ch</sup> Solenander tellith  
 of, was <sup>farre</sup> ~~full~~ sort in admirabilitie of symptoms,  
 of M. Glouer. Yea so straunge was here, to be com-  
 pared to the mother, that a gentleman & scholar  
 of some understanding & sort, rereading but by  
 the eake some description, of M. Glouers straunge  
 deviation, w<sup>ch</sup> he at London was in euerie  
 mans mouth, first aspired, that he believed  
 it was but the mother, and that himselfe saw  
 a sister, as straungely devied as she. But be-  
 ing pswaded, & drawne to see M. Glouer, w<sup>ch</sup> he  
 did drive eyes, he resolutely afterwards pronounced,

that

that there was no comparison to be made between  
 them. This I have already upon occasion of Sale  
 mander's last morbid. The rest of his text declares,  
 how unlikely a thing, a man of much experience  
 thought it, that a maid of twenty years old, of  
 private or modest education, should have those  
 passions of the mother. I Jordan speaks of,  
 through default of the humor. And is not in  
 the modest of the third septennate, then more  
 I would should myne own, for the beginning of it. Menstruous  
 And at her age, not with expectant, de  
 mite, the generation seed this misgiving op  
 tion, so was there no sign, by sounding or priva  
 tion of breathing, not Galen, or, by the efflux of  
 humor, or external rotines (I meant in her of  
 first full) not of her speak of, to notify <sup>the same</sup> you  
 see then, that there are many difficulties, and  
 of much moment, that resist the admittance of  
 this cause in M. Glauco's case. The other of mine  
 struall

Menstruous  
 blood no cause

Gal. loc. aff. li. 6  
 cap. 5. Tern. par  
 li. 5. cap. 16.

Solen. loc. uter

Morat. loc. ut

Ghombari def  
 & alij



Hipp. de morb.  
vix. de mul.  
morb. li. 1. Item  
de morb. epid. li.  
3. fol. 3. 11. 12.  
Valeſ. coment.  
in eundem. Ma.  
Cont. com. de morb.  
vix. pag. 63  
Gal. loc. aff.  
li. 6. cap. 5.

menſtrual blood wilbe ſmug, encombred. All experi-  
ence (in deo) ſubſcribeth, to Hippocrates moſt obſerva-  
tions, & deſcriptions, of womens manifold afflic-  
tions, through the moderate delayes, & untimely en-  
treasements of theſe roundes. But none of them all,  
ſaue aine kindly congruities, not M Glouers mi-  
ſerie. Beſides if it be known, that the worſt kind  
of Hysterical paſſions grow, from the former cauſe,  
& not from this; then ſprung, <sup>not</sup> M Glouers  
from ſome; ſo trill a caſe as not, to ſorden (if his  
booke maiſt iudge) did natur ſee. Alſo it is <sup>not</sup> ordina-  
rit for maides to haue theſe ſymptomes, euen at the  
finiſhing of their ſecond ſeptenari; and if they  
haue, yet not in great quantitie. Then both  
beginne (in deo) a redundancie of blood, in their  
bedies, and a reſort theretoſ to theſe partes, as  
though their deſtinated veſſels ſhould now enter  
regaltinge. But this is done by ſlow and ſtealing  
ſteppes, and according to an old principle of  
nature



nature, who abhorreth all violent & violent mutations. And because (as we have considered in the first) <sup>hipp. li. de nat. nat. m. mor. an. 17. Item li. 2. 17. Item li. 2. 17. Item li. 2. 17.</sup> the maturity happeneth not to all maidens, in the same age, but we must graunt, here also, a latitude of time, for the reasons aforesaid; we will busy our selves, here a little, to examine, whether this maiden (who before her affliction had never this course) was therein defrauded of her right or no. When one putteth a garment on another mans back, he must leave some gosse, whether it make offence or not, but the parties that wear the same, can only put the matter out of controversy. So Dr. Jordan and my selfe might suppose, that M. Glavier needed the custom of women at that age, but because nature it selfe would tell us best; it is fitt, that we both put our selves upon nature's decision. For as that created power in humane bodies, we call nature, dispenseth all things, both in the functions & humors, in due time, & order, if it be not interrupted, as by an economicall wisdom,

that

Gal. de nat. fac. & de attr. bile from de diab. de arter. li. 1. c. 2.

Pl. Gl. disease was not the

that touch not: and if it be interpreted, it hath means  
of profit & oportunitie of regions, to expect or sub-  
due all mutinies or insurrections of rebellious, hu-  
mors, that make head against her: so likewise, where

Hipp. l. 4. de morb.

Hipp. de Septima  
partu.

wooded, amissarib, by correspondence of out-  
ward cause, escaping first her dramatic wrath,  
gather a hand, and so, at length, defeat her de-  
vils; then, nature suffers no longer such contempt,  
but she hath her proper language & exerts to re-  
claim it, as to call for outward succours, likewise

Hipp. li. de geni-  
tura. Item Gal.  
de ven. sect. cuto.  
Erasistr. loc. &  
alibi. Item  
Hipp. Aphor. 8.  
lib. 3. 37.

the Position) to remove it. Menstruall courses, not pro-  
ceeding, the bodies of women become diseased, saith  
Hippocrates. He doth not say, there is bred a for-  
mall sickness at an instant, but w<sup>th</sup> time. Nothing  
passes from one extreme unto another, but by  
the mean or middle degrees, that lie between the  
Betwixt upright health, & downright sickness,  
there is a neutralitie, aswell of veridicit, inter-  
cedent in the falling, as there is of convallescen-  
it, or amendment, in the arising, to be well a-

gaint.

again. In this morbid habit of decidens must needs  
 the morbosus apparatus presupposed, as cause of  
 And as ever it is present in nature Galen's cause  
 whatsoe'er it was raised, so Galen's his propriety  
 is noted to be acknowledged. Morbus fiens (as  
 they becom habit to speak) is to be distinguished as well  
 as factus. And is in any other disease in the body  
 then is this term in this, that grow out of men-  
 struall suppression especially. Therefore Galen  
 sheweth, besides that signe of milke in the breast Gal. de loc.  
 (which is a token of this defect in some maides) in cap. 5.  
 it is to be distinguished by a swelling of the whole  
 bodie, loathing of meate, and a certaine shivering  
 in their bones: A corrupt appetite of  
 chyl things, paynt in their countenances, necke and  
 forepart of their head. Hippocrates by his Hipp. de morb.  
 curious observations of these matters, teacheth vng. item de  
 (as I may speak) and discovereth all the causes mor. mul. li.  
 of these defects, from month to  
 month



11. Gt. disease was not the

monthly, both in maides and women, even from y<sup>e</sup> first  
morbofus apparatus, thence growing; as from the egg,  
untill it be come againe to his full consumption of  
scattered misteights, as to the flying bird. In libe  
sorte Mercatus, following his steppes, doth thus  
decourt it; out of Hippocrates, speaking of the  
narrow weynes in maides. Besides that the blood  
w<sup>ch</sup> is prepared thus to be vented, is somewhat  
thick, and by little and little gathered in y<sup>e</sup> weynes  
of y<sup>e</sup> mother, those weynes also being straight, no  
meruaile though they be altogether stopped up.  
by w<sup>ch</sup> occasion it cometh to passe, that maides  
are so discolored, & often caught with slow &  
obscure fevers. But if those said courses doe altogea-  
ther transgress their due time and keepe awaie,  
when age requireth them, then come more evident  
fevers & greater obstructions, w<sup>ch</sup> doe not only beset  
y<sup>e</sup> mother it selfe, but the nutriture partes, yea al-  
most

Mor. de mul.  
aff. li. 1. ca. 3.

Mauric. Cord.  
de morb. virg.  
Item Vales.  
com in Epid.  
li. 3. sect. 3.  
agru. 12.

almost all the bowells likewise. By whose consent moreover  
either y<sup>e</sup> principall members are then affected, or els<sup>t</sup>  
y<sup>e</sup> young woman, by litle and litle is brought into  
greater evils. Besides, if that menstruous blood, w<sup>ch</sup>  
aboundeth now, being retayned beyond natures time,  
do get some <sup>little</sup> ~~quantity~~ of putrefaction withall, then  
are they miserable afflicted, w<sup>th</sup> yet more vehement  
& forcible fevers. Like as also, if that blood become  
in some otherwise affected, without putrefaction,  
then, for to haue them often payned in their heads,  
w<sup>th</sup> gnawings in their stomaches, tormentes in their  
bellies, wearmes in their bones, and verie manie  
other diseases, I take it by obseruation, for a thinge  
most certayne. If t<sup>h</sup>on it stand both w<sup>th</sup> reason,  
& our best iudgment, that mensstruall suppression,  
worketh not such sight of evils, on a p<sup>er</sup>uaine,  
but by litle & litle, in t<sup>h</sup>e bodies of women; and  
also that those evil degrees, according as they  
grow, doe from time to time, notifie themselves  
by

valg. ass. in  
li. 3. epid. p<sup>er</sup>  
3. cap. 7. p<sup>er</sup>  
Smith. med.  
li. 2.

by some agreeable effects flowing from them (Nam dum intus  
manet aliquid causa, et symptomata aliqua illorum refert.)  
When seeing M. Glouier stood in perfect health, (as I gave  
him before) not in three <sup>before</sup> dayes, he fell into this mis-  
ery, and was but then at such tender age, as that  
nature would not reasonably be suspected of tempta-  
ments, but rather of concupiscences; I am much assured,  
if I have not better reason, to conclude, that M. Glo-  
uer was not defrauded of nature's dew, in this point;  
and so consequently, had not the mother, through  
menstrual suppression; then D. Sorden says, to  
affirm it, upon this only ground, that many  
young women, have it, through this cause. Fur-  
thermore, if Ma. Glouiers affliction had grown from  
this cause, then must her fittes have been more  
strong & vehement, at those monthly periods, and  
again more weak & remiss, in the intermediall  
times, because a disease more violent in hora  
motus materiae quam quietis. So speaking reason, so  
confirming authority, so ratifying experience  
causeth

valis. in epid  
lib. 1. c. 2. f. 3.  
lib. 1. c. 2. f. 3.  
lib. 1. c. 2. f. 3.  
lib. 1. c. 2. f. 3.  
lib. 1. c. 2. f. 3.



surely. But if it was otherwise no sure thing to be  
 observed in the Glouers case. Therefore it was not  
 just of this defect. <sup>at first</sup> Arguing if mensurals defect  
 gave more obligation <sup>at last</sup> then mensurals flux  
 must have come to the solution. But so it did  
 not, therefore her patient gave no dependence upon  
 upon. But (with the said) this is no necessary  
 consequent for the solution of the disease com-  
 monly not, alwaies, no evacuation of the humors  
 will cause remission, no not in our hypothesis.  
 I said it does, in ours especially; admitting  
 no exception but this; where the matter is  
 translated to some other region. Now then re-  
 mits to one of these two issues; either  
 there to be evacuated (as per vomitum vel  
 secesum per.) or else to hit another issue,  
 now cannot then be called a curacion, but  
 rather transmutation of <sup>the</sup> substance. This me-  
 tastasis was not to be found in M. Glouer by  
 either issue: therefore my argument standeth  
 good.

Hipp. de morb.  
 mul. li. 1.

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good. The like want of argument I fetch from  
the evil change of winds, namely into the South;  
and Hippocrates prooveth by one argument a maiore  
to make full alteration in such diseases. To  
conclude, an efflux of humor in the declination of  
the fitt, is an argument of the generative seed  
degenerated into a cause of the evil, so a roa-  
ring noise, spreading over the belly, is a signe  
of declining of the mensurall suffocation: like  
as, often risinge, or breaking wind by the mouth  
is commonly seene in choler fitt; and yettely ease  
to both the kinde. All these things, being  
utterly absent from M. Glouer, do not the  
rest, both of signes & causes, absent, as maye  
as I have taken in hand to proove, and more  
then ever I Jordan dreamed good to heart,  
namely, that Marie Glouer rest, was not  
the suffocation from the mother

Hippo. de morb.  
p. 15. f. 15.

Nicol. Roch.  
de morb. mul.  
cap. 5.

Paul. Aegin.  
de vi med. lib. 3.  
cap. 71. cap.  
de propr. off. 1.

Chap 7  
That Marie Glouer was vexed  
w<sup>th</sup> an vncleane spirit

By these things maie the iudicious reader  
reade; that, setting this out Canon of Hippochra  
tes, hath brought forth the confutation of so  
manie matters, of no small emolument or value  
to the purgasing of light for the finding of  
this truth; it is too probable, that if his name  
had not bene taken up, as foras much, w<sup>th</sup> prauident,  
and so his taste married w<sup>th</sup> other mens opinions,  
I sorden would, out of his learning, fro<sup>u</sup> in  
no wise I estimate) have deduced, from this, and manie  
other rules, both these and manie other such arguments,  
to haue led him further, and conducted him cleerly  
out of the maze of those maie bees, w<sup>th</sup> in plainly  
he hath lost him selfe. Notwithstanding all that is hitherto  
said, I see where he is not settled; and peritane w<sup>th</sup> Hippochra  
tes

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Hip. li. 4. de  
mor. sect. 32

Ch. 1.

pag.

tes, that it is necessarie to bring manie arguments, for  
the removing of opinions, w<sup>ch</sup> stick fast in mens mind  
if a man intend to bring his auditor from his first re-  
ceived opinion, to beleive him. Now heretofore I will turn  
me from the negative proofes, to that task of the aff-  
irmative, w<sup>ch</sup> Dr. Sorden (w<sup>ch</sup> no little confidence) impos-  
eth upon me, in these words: where as all other diseases  
are knowne by their notes & signes w<sup>ch</sup> resemble their  
cause, as Cholera, flegme, melancholie &c. have their pro-  
per markes, corruption and putrefaction their proper  
notes, and malignitie his character, so there must be  
some note or character of a supernaturall power in  
these cases (as extraordinarie strength or knowledge  
or suffering) or els we have no cause, but to thinke them  
naturall. I have already conceived this conse-  
quence both by reason and authorities heretofore.  
Howbeit, for his character of supernaturall, in one  
particular instance, I am <sup>also</sup> provided, as he be-  
reasonable, w<sup>ch</sup> sufficient shew to satisfie him. For  
as in the former chapter I have proved, that neither  
generative seed, nor menstruall blood, were offensive  
in

26. *Excessus sanguinis in hac aetate finiri videtur, et multas pustulas spermi-  
 brasque vulnuses in hac aetate finiri videtur, quae erumpunt  
 in hum. aph. corpus, et in mulieribus multas profusiones, quae aetate  
 menstrui sanatae sunt. Idem id, et in mulieribus dispersae  
 Siccitas finiri in hac aetate; et in mulieribus multas  
 the bodies, and in women, multas suffocations from the mother, healed  
 by the coming of the term. Hollerius erat bestia, alijs quibus  
 Holl. in coar. virginis et convulsione to comitibus; to proper erumpunt, Hippocrates  
 puer. Holl. pueritia vindicari, quo tempore primo menstrua erumpunt, et alijs of other  
 li. 2. sed. 2. scripsit, et experientia confirmata res est. Idem id, et alijs of other  
 22. *quint of convulsions, both epilepticall and propter, as alijs of other  
 diseases of childhood; at such time as there moveth too fast  
 breath forth; both Hippocrates hath written it, and also by  
 experience it is a thing confirmed. whereto this may be added out**

Holl. in coarctationibus et convulsionibus  
Hippocratis vindicari, quo tempore primo  
vi. 2. sec. 2. scripsit et experientia confirmata res est. Regat id, That quæles are  
guit of convulsions, both epilepticall and propter; as also of other  
discaſes. of childhead; at ſuch time as there mooves no first  
breath forth; both Hippocrates hath written it, and also by  
experience it is a thing confirmed. wherto this newe book out

ments, for  
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that neither  
not offend

[illegible]



about in monethes after her first visitation, not long after  
active reuoluntionary; yet not plation nor only of the  
disposition of the body, but of the mind, and of the  
operation of the body, and of the mind, and of the  
her monethes, at the first yet her in the body, nor yet  
her dispassion, after by staying her expectant of nature  
her in the body, and of the mind, and of the

though she is playing affirms that aphorismes were not only  
Gal. li. 3. 1. in Hippocrates time, but in Galen also, at the  
Aphor. 2. 8. et de mor. multo in iudicio elato, and that one time  
vulg. li. 6. 2. in the name of all the rest. Brasavolus  
com. 5. 1. 2. upon the vited appositions, not only  
2. 6. Brasavolus in hac estate finis vidimus, et multas pustulas  
in quad. aph. corpus, et in mulieribus multas praefociones, quae erumpunt  
menstruis sanatae sunt. That is, we have seen many falling  
sicknesses finish in this age; and many pustules dispersed over  
the body, and in women, many suffocations from the mother, healed  
by the coming of the menses. Hollerius says best words:

Holl. in coar. virginis et convulsionis in comitiali, ad propriam dicta, alijs quod morbis  
pro. Hipp. pro. viribus vindicari, quo tempore primo menstrua erumpunt, Hippocrates  
li. 2. 3. 2. scripsit, et experientia confirmata res est. That is, That girls are  
quit of convulsion, both epileptical and propter; as also of other  
diseases of childhood; at such time as there monethes do first  
breathe forth; both Hippocrates hath written it, and also by  
experience it is a thing confirmed. whereto that may be added out

[illegible]

129  
in M. Glouers booke, so I purpose first, to publish some  
effects, as those causes, & consider they had effected,  
could never have produced. To pretermitt that  
huge swelling in her throat, w<sup>th</sup> the monstrous  
motions in breast & belly, that vnto rowlings  
round of her back, and right distortion of her back  
bones & thine (though they be characters of transuade  
rall causes) as things sufficiently spoken of, upon a  
iust occasion, in her former chapter, I will here  
beginne w<sup>th</sup> the beginning of her troubles, the first  
strutting up of her throat against swallowing, and  
held for the space of 12 daies; w<sup>th</sup> sinitie filled in tume  
deaf of dumbenes & blindness, gaping often wide, and  
retaining downe her throat, as farre as any booke  
could thrust their fingers, w<sup>th</sup> out any offence or pro-  
vocation, either of speaking or dooing: and this upon  
sight & speech w<sup>th</sup> Elizabeth Jackson; one not suspected  
then, but convicted since of witchcraft. There went  
but a thin waite of spawes betwixt soundnes &  
deafnes. The maid was taking of a posset, & had  
but a short parliance w<sup>th</sup> this woman, & is in-  
stantly unable to swallow one drop more, and presently

The 1. Chapter  
of the first

Nar. page

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Bapt. Codronch  
de morb. ven. li  
3. cap. 13.  
Alfaradius cap  
34. de Episc.

But like this hath ben seen in other demoniackes,  
whereof Wier bringeth no more then out, w<sup>ch</sup> I  
I will not strake to set before thy readers eyes. One  
is of certaine nunnis devoted to S<sup>t</sup> Bridget, not  
farre from Xantes, which being manye other maies  
vexed by sathan, had, by fittes also, their iawes so  
taken, as that they could swallow no meate. Another  
among the monkish maydes y<sup>e</sup> were possessed, wierus saw,  
by the name of Iudith, who besides the cruell contul-  
sions she suffered, had her iawes so shut up, as that she  
could admit no meate, and her tongue sometimes holden  
y<sup>e</sup> she could not speake. Prosper Aquitanicus writeth, y<sup>e</sup>  
at

li. 4. cap. 12.

Prosp. Aquit. li. 6.  
de predicat<sup>is</sup> promiss.  
re. wieri li. 5. ca  
31

at Carthage, there was a certaine Christian maide, who  
 being in the bathes, and unmodestly beholding a picture of  
 Venus, w<sup>th</sup> feigning her selfe like it, was presently posses-  
 sed of the Diuill, and namely in her throat, that for  
 70. daies & nightes togeather, she was not able to swallow  
 either meat or drinke. These cases in other commentes  
 to M. Glouers pregonion, and to confirm our first  
 character, gathered out of <sup>some</sup> signes & circumstances  
 set togeather. Another like to this, maye be The 2. Character  
 be collected: when this maide was amoued by a of Supernatural  
 forsaide Eliz. Jackson, some six weekes after  
 her first conuersion salutation, came to Glouers Nar. pag.  
 shoppe, and bestowed a double view vpon his daug-  
 ter, who then was eating a peece of bread, the  
 fruit whereof was, that the bread then in chew-  
 ing fell out of her maides mouth, and the maide  
 from her stool into a new greivous fall. w<sup>ch</sup>  
 fell she kept afterwarde, to the honour of her  
 deliuerance, for certain sustenance that she took.  
 And forso, that for fittes had, after that, and  
 purg of her trinitas, by diuers sury interuents,  
 as appeareth in the narration. And w<sup>ch</sup> as  
 that

M. Gl. was vexed with

Nar. pa.

that old woman did fear the publique brute, that  
M. Glouiers matters stood in these still terms, she  
gloriously took upon her the matter, giving her  
God thanks, that heard her prayer, and stopped  
the mouth & tyed the tongue of one of her enemies.  
I hope an euill death will come to her. And at a  
not far time is plott; The vengeance of God on  
her, and on all the generation of them. I hope the  
Diuell will stop her mouth. Now that this woman  
had a good seruant, attendant upon her needs,  
maist ~~but~~ <sup>by</sup> appare, <sup>by</sup> these words, and by the  
consequence, will not fade from a testimony given  
in euident, before the bench of the high court; this  
namely; that <sup>to</sup> a certain man, who ought her a  
little money, being out of town when she came for  
it, she prayed God, he might break his leg, or  
his arme, before she came home again; and it  
came to passe, accordingly. <sup>for his arme breaking,</sup> Out of this, I thus  
collect my expectation. Next was a strange  
subiect; no naturall causes precedent (as I haue

Stands



(Sewd in the former chapter) it continued at  
 that meeting w<sup>th</sup> that old woman: who was  
 a witch dunsen, and therefore a fitt mistress  
 for the Devil, and who did assume to her selfe  
 the murtherers affliction; as the effect of her in-  
 vocations. At length I heard of the same suit. *A 2. Character  
of Supernatural.*  
 One daie, Elizabeth Jackson sent to the Marie  
 Glover an orange, as in a qualme of kindness  
 the woman took it no lesse, & kept it in her hand, *Nar. p.*  
 smelling often to it, the most part of that day; but after <sup>the</sup> *y<sup>d</sup>*  
 (it was observed) the same hand, arm, and  
 whole bodie were deprived of feeling & moving,  
 in all her long fitts; and not before. Now  
 here was not the womans presence, but her token,  
 no feare, nor anger, but contentment & good  
 liking: yett even so, the miserie as well increased.  
 Forthwith her neck would sometime be stretched *The 9. Character  
of Supernatural.*  
 forth; must longer then naturall spirit, her  
 face becoming, meane while, must lank and *Nar. p.*  
 thinner then before. Finally, lying in a fitt  
 her

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M. Gl. ~~dispute~~ was vexed with

The Character  
of supernat<sup>l</sup> wall.

Gal. de nat.  
lib. 1. et alibi

Gal. de of. part  
li. 11.

Gal. de sani. tuen.  
li. 2.

her face upright, and her bodie stretched out at length  
you might haue sent her whole bodie, all at once,  
suddenly snatched downe towards the beddes feete,  
a foote length, from the place, where in she lay before.  
Here we haue a question about the second generall  
kind of motus, videlicet latius or localis: for here  
is a bodie removed, from a place where it was  
laide, to a place where it was not laide. It is to  
be enquired how it cometh thither. The means  
must needs be one of these two, an inward prop  
pote, in it selfe, that so did moue it, or some out-  
ward force that caried it. By an inward prop  
in it selfe that motion can not, forasmuch as  
it was altogether, & at once, the motion of the  
whole beginning at <sup>no</sup> one part. And thing is con-  
trarie to <sup>nat<sup>l</sup> wall</sup> ~~common~~ <sup>in all</sup> sense, & <sup>comon</sup> experience. For none  
of us can go or leap, or turne our bodies being  
laide, otherwise then by thrusting forward, to our  
purpose, the whole, by some one part at the least,  
and that one part removed last, & not not the first.  
This motion therefore could be no action of the man  
but

but rather a passion & suffering of some externall  
strange violent. That could not be the suffocation  
from the mother, nor any other naturall symptome,  
therefore it is not a signaturall character.

Sixthly The horrible weight of her right arm in Nar. p.  
all her long fitted, so as sometimes you mightASSEsse The 6. Character  
it, as if it had bene made of clouted, but slightly of supernaturall.

lapt together; sometimes againe it felt weight  
proportionable to his magnitude: also of the whole  
bodie; at some times proud; as appeared by one  
Charped deposition, before the bench. Gradually

In the time that she gaped so wide, as faine Nar. p.  
expressed naturall life, and so she could not come The 7. Character  
utter, by any willing endeavour, when she was of supernaturall.

with; even then, a violent blast brake out from  
her throat, sounding such, with such an current as  
amazed <sup>as</sup> manie as first heard it. No likewise was  
frothy spit out of her throat, in the time of like  
gaping, at her delivrance. Let the reader con-

sider the places in the narration, and then judge,  
first

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M. G. was vexed with

first, whether any man can so do; and especially I  
marvel, in that insensible condition, wherein she lay  
laid. Secondly if it were not voluntarie, what  
symptom it can be named, and unto what dis-  
ease it appertaineth. If it can be referred to  
none (as I believe verelie it cannot) we must  
take it for the character of some strange guest,  
whose words are words of blasphemy, and abuse  
of the creatures of God. Eighthly, I observe, that  
coupling of contrarieties, more then ever is seen  
in kindlie sicknesses: as in an extreme rigidity  
of the whole bodie is abolition of the common sense,  
to have certaine partes more siccitallie & in-  
methode. Thus as were the rising of her bodie  
about the middle, and doing those antique gestures,  
spoken of, in the page of the narration; the rai-  
sing of her hands to her mouth, & back againe  
w<sup>th</sup> the opening & shutting of it, at such direct  
& strict moments of time; w<sup>th</sup> the uttering of  
so many & such words, and no others, nor more,  
nor fewer, as is to be seen in the page of

The 8. Character  
of supernatall.

the

the Narration. And the lifting up of her armes  
over her head, in such curious fowmed of exact and  
inimitable gestures, described in the page of the  
Narration. Here againe not come to speake of local  
motions, that not may finde at length, wherunto  
these prettie ones must be referred. If here was no  
supernaturall cause, then were these actions either  
secundum naturam, or prater naturam: that is,  
either according to nature working freelie & at  
libertie, or els, as it is by some diseasefull cause  
diverted, or impeached. If by nature, then volun-  
tarie; but such were not here, of whom not speake,  
for she laie (now) void of all sense. If by disease-  
full caused, perverting the facultie or instrument  
of moving; that symptome, must have bene shewed  
in one of these two fashions: diminution or deprava-  
tion: but all weakened or lessened motions stand  
vaunged under voluntarie actions, and must  
here be referred to their Captain: Depraved  
motions are of foure sortes, trembling, con-  
vulsive

Gal. li. de symp.  
differ.

Tremulus  
Convulsus

10 cm.  
9  
8  
7  
6  
5  
4  
3  
2  
1

palpitans  
vibrans

Gal. loc. aff.  
li. 3. et li. de  
trem. palp. et  
Conv.

vulsive, panting and jerking out or ~~foyming~~<sup>foyming</sup>. As  
for trembling, panting and ~~foyming~~<sup>foyming</sup>, every man  
will quit them in this case. Now if we find it not  
in Convulsion, then it is no where ~~not~~<sup>not</sup> in the Ph:  
sion's compass. Convulsion in deed, hath this  
in common, both with his fellow symptoms, and this  
our case, that it is preter voluntatem, and, be-  
yond his fellowes, hath this much more common it,  
not our motion in question, that it is a drawing  
of the muscles towards their original, and conse-  
quentlie moving the member after the want of na-  
turall motion, But here then, I see an essentiall  
difference betwixt them; that Convulsion is a case  
inconsulted motion, from the beginning to the end,  
destitute of all direction, & scitential guiding to  
omit show of use. Ours on the contrarie, was  
an ordinate ruled motion, scitentiall limited  
and guided, from the first to the last, to an appa-  
rant show of use. Therefore this methodicall  
motion, that I speak of, in this place, was no  
Convulsion, and consequently neither to be found ~~not~~<sup>not</sup> in  
the Jurisdiction of phisike, nor yet in the whole Co-



mon wealth of nature; taking nature as not do in  
 this discourse. Wherefore we haue here no remittit, all  
 thinges being diligentlie considered, but to resume  
 againe, that member of our countie distribution,  
 we was ~~longe~~ <sup>longe</sup> ~~aside~~; whilst other appellants causes  
 might speake for them selues, and were heard upon, we  
 as much fauour of the Court, as they could deserue. We  
 although I heere abandon, ytting sentence on the side of  
 supernaturall, yet to the end they shall complaine of no  
 iniustice in me, I leaue them we this hope; that if they  
 bring any aduocate; that shall better proue their right  
 this sentence shall not debar them hereafter. In the mean  
 time, let their fauourers geue me leaue, first to pronounce  
 a character of supernaturall; challenging that spirit of  
 pride, maliciousnes & blasphemie, as the cause of these  
 vntimely that noted motion of a warbling or flickering, <sup>The 9. Character</sup>  
 ioynded with a certaine ioult from the throat downe into <sup>of supernaturall.</sup>  
 the brest and bellie, we haue in the declaration of <sup>Nar. pag</sup>  
 her fittes; at the <sup>loosing</sup> ~~loosing~~ & setting free euery ioynt  
 and member of her bodie, which before had ben solen

page

BRITISH MUSEUM, LONDON, W.C.1.

word of feeling and moving, as is to be acknowledged by  
 sundre places of the story. As also it appeared at the  
 afflicting of cuttle pangs. This was neither of bloud,  
 nor alliancet, to any symptome of the moving facultie,  
 and that being so, is worthy to be excluded all the  
 roastes of our profession. It is likely rather, that  
 here Sathan was willing to insinuate into some afflic-  
 tion, the place of his abode, during the time of quiet-  
 betwene her fittes: wherof also some sign appeared,  
 in that the bulke of her belly kept bigger then naturall,  
 all the time of her affliction, and fell as manifestly at  
 the moment of her deliverance. Tenthsly that straunge  
 fitt, into the maide was cutt cast into, at the open  
 presence of that same Elizabeth Jackson. For both  
 that was no fitt of the mother, in any kind of re-  
 semblance, and it came at the presence of no visible  
 creature, but of her only. This is no new note of  
 witchcraft, but hath bene observed of others before  
 this time. Eleventhsly, that, at the touching of the  
 said Elizabeth Jackson, the maides bodie had tumbled  
 and wallowed over onto her, in chaulenging wise,

The 10. Character  
 of Supernaturall.

Nar. pag.

Dapt Cedronch.  
 mor. ven. li. 3.  
 cap. 13.

The 11. Character  
 of Supernaturall.

so continually, and to none others touching, for many  
 yeares; yea & perpetually to none others, except she  
 were in present. The maid could have no advantage  
 hereto, by the sense of feeling; for of sense and  
 understanding she was utterly deprived, at this  
 present, as I have declared elsewhere. And  
 therefore this was as good an evidence of super-  
 naturall, as to have a dead bodie, blest at the  
 present of the murderer, or look <sup>him with the</sup> at ~~the~~ <sup>eye</sup>. 12. The 12. Character  
 of supernaturall.  
 That at the secret present of the said Elizabeth  
 brought in, when the maid was, in one of her  
 ordinarie fittes, the bodie instantly altered,  
 from a dimitt, into a totall deprivation, of sense  
 and moving; as in those other fittes, we began  
 at the open present of the wifes. 13. The 13. Character  
 of supernaturall.  
 hang her, or longe her, in the maids nostrills,  
 began, soon after the coming in, of Elizabeth  
 Jackson, and continued (w<sup>th</sup> out intermission) for  
 three breath, one respiration, untill she was sile-  
 ly departed the house againe. A man can not

say



say precisely, those were her words, but that the voice  
 sounded nearest them of all other words. And that  
 it did, sometimes more, sometimes less, as the story  
 delivred. At that time, when the Lady Brinkend  
 was present, there was w<sup>th</sup> her, a certain gentle-  
 woman, altogether settled, to ascribe what so ever  
 she saw, to the passions of her mother; & never saw  
 any more manifestly possessed w<sup>th</sup> prejudice; when  
 she had listened long at a time, & often, to the sound  
 of this voice, I pressed her w<sup>th</sup> some importunitie, to  
 declare openly to us, what that voice was like, in  
 her best judgement; and finding her still loath  
 to speak to it, I urged thus, is it not likest that  
 she saith, hang her? no, quoth she, but hunger.  
 By this the reader may perceive, what manner  
 of voice it was; and seeing it so pursued that  
 woman, and none else, whether it were a charac-  
 ter of supernaturall or no, I referred it to  
 the reader. 14. Is the tossing of the maidens body  
 at the saying of the sixth petition of our Lordes  
 prayer; only at those times, as she last word of  
 all

all sense; and at none other. For at all other times, when prayers were made, she would stir by the gesture of that hand w<sup>ch</sup> she would move, & she devoutly joined w<sup>th</sup> hym in her mind. At the time of Elizabeth Jacksons arraignment, the body was tossed also, at these wordes, Lead us not into temptation; namely when Sir. Jackson was raised to saie the Lordy prayer; as also at these wordes He descended into hell, when she said the christian beleefe. These be things that Galen, (no, nor Hippocrates,) never saw in phisick, and therefore I am sure he must know more then they, that can assigne them platt w<sup>th</sup> in the compass of our profession. But well doth this sight, challenge his sight, by other like cases reported of Demoniacs, by Wierus, *Wierus li. 4. cap. 11.* and the booke of the witched of Warboys: w<sup>ch</sup> at the invocating the name of Iesus, the parties afflicted were suddainly moved, or tossed and one especially, I finde to have bene troubled, at those verie wordes, in like sort, deliuer us from euill. Thus Fincelius de *Fincelius de mirabilis li. 2.* manie badged have I found of supernaturall causes

M. Gl. ~~defence~~ was vexed with

in M. Glouers case, before that ioyfull day of her deli-  
uance. And as no daie cometh to vs, without some  
profit, if it be well imployed, so how should this day,  
be conseruicable to our purpose, wherein Bath and proud  
armies were so gloriously vanquished, by our Lord  
humble hoste, <sup>not</sup> marching in the strength of flesh  
and bloud, nor using the weapons of worldly  
warfare, but by the soueraigne power of Iesus  
our King, and by his sanctified weapons, of  
faith & fervent supplication, Let vs approach  
nearer (then) to the view of this daie, and see  
what it affordeth further, to the augmentation  
of the former number. 15. The fift that daie  
was notoriously altered, in these 3. circumstances:  
in the time, in the whole fashion, and in the manner.  
First for the time, it began about 9. of clocke  
in the forenoon, w<sup>ch</sup> was an anticipation, hol-  
ding no proportion w<sup>th</sup> the precedent. For  
her former ordinarie fittes, began first at 3.  
of clocke, in the afternoon, and held them con-  
stantly to that hour, untill divers trialls were  
made, of the presence of that old woman, so often  
named, by every one of w<sup>ch</sup> her fitt both antici-  
pated

The 15. Character  
of supernat<sup>l</sup> wall.



pated, and was sild out in length, but all by  
 little and little, so as in a 3. months space, it had  
 gotten almost 3. hundred time in sooner coming, and  
 extended it selfe further, by 6. hundred space in con-  
 tinuance. Now the prudent reader must be in-  
 treated to note, to understand the reason, whie <sup>a seeming contradi-  
ction taken away</sup> the writer of the report of M. Glouers delinquent, saith  
 her fittes were wont to begin at 3. or 2. the day  
 so in deed, but he knew not, that they came at  
 lengths betwene .xxij. and one day by the way.  
 But to my purpose, seeing now this dayes fitt,  
 is testified to have begun about 9. of the  
 clocke, there must be graunted a marvellous  
 disproportion, betwene this fitt, & the practi-  
 cants, touching the quantitie of anticipation.  
 The like I conclude (though in a contrarie sort)  
 for the length of the fitt. Now by how many  
 hundred it began earlier, by double so many  
 it was out of sooner. God declaring by the  
 first part of the date, that he approved this  
 enterprise, by his gracious presence; making it  
 an intollexable terror, yea a furious agonie unto  
 the

M. G. was vexed with

the adversary; and by the latter pt, giving them  
a pledge of his victorious arm, and sweet accep-  
tance of their sacrifice; by casting out Sathan,  
the implacable enemy of mankind, in the very  
middest of the battail, & in the height of his

was about 6.

of the clock in the

evening otherwise

if she had contin-  
ued untill mid-

night.

The 16. Character  
of Supernatural.

most raging encounters. Thus much for the time  
now to the fashion. 16. This was neither like

the fitt called ordinarie (w<sup>ch</sup> should have come  
that daie) nor extraordinary, w<sup>ch</sup> she was then

went into, at the present of the witch. The dissi-  
militude, more particularly set forth by the author

of the Report, I will here comprehend in these  
two principalls: the symptoms changed, and the

tenor interrupted. The change of symptoms,  
some being absent, namely those motions of her

hands to her mouth, of her arms over her head  
and of those warbling ioulted downe her breast.

Others present, and that other such, as in former  
times she had, though not of 3. moneths space,

or els now, that never appeared before that daie.

Such were the wagging of her eyes, w<sup>ch</sup> huge gaping

Antick gestures  
described in y<sup>e</sup> Narr.  
pag.

f

is foaming. The moving of her body from the stage,  
 thro', & right countenances made towards them,  
 as menacing, or threatening them for. The tenor of her  
 first was soon interrupted. 3. times, & every one  
 affording a long praise of the maidens behaviour,  
 a playne nobilitie in her case; and an excellent  
 demonstration of Sathans forcible repulse. 17.  
 The description of this fight (otherwise) about  
 others, was notable, as whosoever readily and  
 comparatively shall easily finde it so, especially in  
 the last conflict, wherein the Devil (as it seemed)  
 set all the Elements, & God, to work, and bestowed  
 him to the uttermost, to quell her life, or keep  
 his hold. When to Jordan, or any other for  
 him. Shall, from his suffocation of the Mother, or any  
 other silence, render <sup>some</sup> competent reason of  
 these alterations, w<sup>ch</sup> this day brought into her  
 fight; then will I wipe these 3. last, out of this  
 catalogue of supernaturall characters. Until  
 then, they must be reckoned worthie place, (at least)

Report pag.  
 The 17. Character  
 of Supernaturall.



M. G. was vexed with

~~The 18. Character~~  
The 18. Character  
of supernaturall.  
circumstances in 9.  
Abasus cap. 15.

Report. pag. 37.

The 19. Character  
of supernaturall.

in this our subject, what intertainment soever they  
shall finde, in all other cases of like nature hereafter.  
18. Inasmuch as this ruse was architected by spiri-  
tual means only, the corporall laid aside; and  
that hencein doing, a principall man of the action  
in his prayer, begged the Lord to heare them, the rather  
for y<sup>t</sup> they took no indirect meanes or course for remedie  
but went directly to him &c. In a case of natura-  
rell sickness, it had ben unlawfull to praye said so,  
but the answer of God proved that his contesta-  
tion was true & allowed; therefore this also was  
a signe of supernaturall cause. 19. Both the prayers  
of the maid, when she attended, and of divers of  
the preachers, were directed unto God, expressly  
for the casting out of Sathan. This course, of  
the ruse had stood otherwise, had ben so farre of  
obteyning a blessing, as that it must needs have  
provoked, the displeasure of our Lord against  
them, for so perverting his holie ordinaunces, &  
offring up the sacrifice of foales unto him. But  
contrarie to this, our most gracious Heavenslie  
fa

father, was so well pleased w<sup>th</sup> t<sup>he</sup>ir importunate  
 praier<sup>s</sup> & vehement request in t<sup>he</sup>ir behalfe, t<sup>h</sup>rough  
 t<sup>he</sup>ir desire some, our lord Iesus, in whom t<sup>he</sup>ir want  
 accepted, t<sup>h</sup>at neuer man desired w<sup>th</sup> more reioy-  
 ring spirite, nor w<sup>th</sup> greater assurance t<sup>h</sup>at  
 God had heard t<sup>he</sup>ir prayer<sup>s</sup>, and was well  
 pleased towards t<sup>he</sup>m in t<sup>he</sup>at daie. For fur-  
 t<sup>he</sup>ir confirmation whereof, maie be added, t<sup>h</sup>at  
 some of t<sup>he</sup>m, after t<sup>he</sup>ir trembling praier<sup>s</sup>, offered  
 in t<sup>he</sup>ir modesty of t<sup>he</sup>ir wrestling w<sup>th</sup> God, were  
 so inflamed in t<sup>he</sup>ir spirite w<sup>th</sup> strong & ioyous  
 assurance, t<sup>h</sup>at t<sup>he</sup>ir cryed out, he fleeth he  
 fleeth. It being well knowne, to all t<sup>h</sup>at are exer-  
 cised in t<sup>he</sup>ir heauenly psalmes of David, to be su-  
 table to t<sup>he</sup>ir worke of Gods spirit, namely to geue  
 a kinde of warrantize to t<sup>he</sup>ir consuetude of him,  
 t<sup>h</sup>at righteously present out his deprecation<sup>s</sup> into  
 God, t<sup>h</sup>at he becommet<sup>h</sup> manie times, as constant-  
 ly assured, of t<sup>he</sup>ir being he hath asked, as if it  
 were, even t<sup>he</sup>m, already accomplished before his  
 eyes: so as euen t<sup>he</sup>m also, he geueth t<sup>he</sup>ir thanks before  
 he

See page 4  
 45

10 CM.  
 9  
 8  
 7  
 6  
 5  
 4  
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M. G. was vexed with

Rep. pag. 41.

The 20. Character  
of Supernat. wall.

he awakes up from prayer. And so did these christian sol-  
diers at this time, upon the like ground, w<sup>th</sup> best en-  
raging exclamations to their brethren, insult upon  
that foule malicious Diuill as another in his prayer,  
rightly learned him. 20. Her bodie stummed the prea-  
chers that prayed, as if she would not abide them: and  
w<sup>th</sup> most monstrous gapings, and sundrie other detestable  
countenances, turned her face toward them, as to out-  
face and disturb them, that most confidently called  
for help against ~~Satan~~. In so much, as when out of  
the preachers, in the midst of those blasphemous abu-  
sions of Goddys goodly image, prayed God to rebuke  
that foule malicious Idol, she suddenly (saying to  
herself) though blinde, dumbe and deafe, turned  
to him, and did bark out froath at him. So

The 21. Character  
of Supernat. wall.

A lightning before  
death

did she to others that stood ouer her, cast out foam  
up to their faces; her mouth being wide open. There  
is no cause, that I can understand, whie the suffo-  
cation of the mother should haue bene in such a haste.  
21. There is a condition w<sup>th</sup> we daily meet w<sup>th</sup> all in the  
practice of impiet, called ultimus nature conatus: when  
the



the sick part is writt unto death, and a little be-  
fore his departure, hath a suddaine alleviation or light-  
ning (as they call it) as though he should presently re-  
vive. This is when the soule, having gathered toge-  
ther the remnant of the spirites, not yet wholly spent  
is dissipate by the spirits, fortifying w<sup>th</sup> her the most  
indigent faculties, to her power, charging the disor-  
dered causes, every where, upon a suddaine: as to take  
away <sup>away</sup> once for all, her feare, of that unwilling separation  
from her bodie. And by that meane, albeit she pre-  
vaile not utterly, yet such a repulse she giveth the  
spirits, at that time, as procureth an apparent  
cessation. Howbeit having now paid the price, of  
the losse, of all her men of armes, for this little  
poore victory, she is necessitated, to give place at the  
next assault, that the spirits make. Even so  
(according as there is a resemblance in contraries)  
Sathan in this poore patient, being at this  
period, invaded by the Angell of God, in due time  
of his habitation, is finding no ability to keepe his  
house any longer, enlargeth yet his malice, to the

sup-

Mark. 9. 20. 26.  
H. Jer. sentent.  
li. 2. cap. 5.

Reg. pag. 47.

Gal. 12. 1. 2.

Mark 19. 26.

supplic of his might, and desperately attemptely, as  
his uttermost act, being cast out him selfe, to take  
out life w<sup>th</sup> him. For so it followeth here in the storie  
that she fell down suddainely into the chaire, w<sup>th</sup> all  
signes of death accomplished. In w<sup>ch</sup> w<sup>ch</sup> cast she  
remained not long, for life was put into her againe;  
and then w<sup>th</sup> all, the heartes of true out filled w<sup>th</sup>  
gladnes and thanksgiving. Like as when the Lord  
brought the captive multitude of Sion we were  
like them that dreame (saith the Scripture) then was  
our mouth filled with laughter and our tongue w<sup>th</sup>  
ioy &c. Some Demoniacs in the gospell, cured  
by the word, of that eternall word, said this sign,  
at the citation of Sathan. But in no curation,  
by praier, of any naturall disease, hath it so  
hapned at any time, that ever I could see, read,  
or hear of. If D Jordan can furnish w<sup>th</sup> some  
instance he may not well. And it is not safe for  
his cause, to detract to do it. except in the story  
before, he deliv<sup>er</sup> w<sup>th</sup> good reason, how in this turning  
of the suffocation of the mother, this might happen.

To conclude, ~~the~~ maid felt something depart out of her;  
and therewithall felt such a freedom in all the faculties and  
instruments of her soule and bodie, as caused her to spring  
out for ioy, and brake out into ~~the~~ new & suddenly  
note, The comforter is come. O Lord thou hast deliue Rep. pag. 56.  
The 22. Character  
of Supernatural.

red me. Havinge been in her owne spirit person,  
by practiseth feeling, of that true wait inward  
truthes; Where the spirit of the Lord is there is li- 2 cor. 3. 17.  
bertie. And againe if that some make you free, then Joh. 8. 36  
are you free in deed. ~~And~~ ~~herein~~ had ~~she~~ an experimentall  
proofe of that promise, of the sending of the comforter, Joh. 14. 16. 26.  
w<sup>ch</sup> by everlasting truthes, hath made, to all, that aske Joh. 16. 17.  
in his name. And herein her lott was made like to  
her grandfather, in necessitie of comfort, and re-  
taining it in due time; but her testimonye by her  
same; The comforter is come. he is come. he is come. Rob. Glover  
master. for  
Act. & Mon.  
pag. 1712.

Hereto I adioyne, that, then, so observable coun-  
tenaunce of manifestall combined; w<sup>ch</sup> by the wait  
of antithesis, in contrarie causes, by Lord our mightie  
redempter, was pleased to affect their tied w<sup>ch</sup>alls,  
to asmye comfort & recovering, as they had, not long  
before



M. Gl. was vexed with

before, conceived sorrow and heaviness by the contrary.  
That hereby all maie be taught, not to feare the malice  
of Sathan himself (therefore not of lesser enemies) so  
long as we haue faith in the Lord of life, but be as-  
ured, that all his rage & stormes against vs, shall fi-  
nally be frustrate; and how deformed and humbled  
so euer, he maketh vs, in the daies of our humiliati-  
on, yet we shall finde a full recompence of glorie in that  
saie of exaltation. And although to the children  
of this world, the exercises, sorowes, & afflictions  
of the righteous, seeme to lye in equall balancce  
w<sup>th</sup> the wicked, or els to be more horrible; yet the  
end shall tell of great difference; and preach the  
plenteous meritt of the Lord, to all that in faith  
and patience, importune & waite for his seasonable  
coming. And where the Lord, by such surresse, and  
shining of his countenance, both inwardly & outward-  
ly, is pleased to giue to notifie the happines of his be-  
nevolent fauor, and propitious presence to his peo-  
ples enterprises, there, doe I beleue, hathe bene no  
enough, neither in the substance nor end of their  
sup-

an unconsumed spirit.

142

supplication. Now the substance gone was, that  
this maid might be delivered out of Sathans posses-  
sion: therefore I conclude, that by the hands of  
Sathan her body was then tormented.

## Chapter 8

Answers to certayne obiections, made  
against some things, in the later ij. Chapter.

My Catalogue of supernaturall apparitions,  
in this case, being accomplished, Dr. Jordan will  
require, no further answer (as I seeme) to  
the autopsie of Aricen; of the Bruell, peruer-  
ting the complexion into y<sup>e</sup> nature of black choler,  
himselfe departing. If he doe, I leave him out  
to the learned Valesius, who hath answered it  
already, & is able to save me this labour. In y<sup>e</sup>  
first chapter of his booke, Dr. Jordan regist-  
ereth out of Hippocrates, these two argumentes.

pag 3.  
cap de melan-  
cholia.

Phil. sac. c. 28

the

## Satisfactions to

the first, that expectation of a supernaturall cause  
cannot in this case be removed. This is now answered  
his friend Mr. B. professes as certain it, that  
these symptoms do yeeld unto naturall causes, and  
are procured, and also eased by such ordinary means  
as other diseases are; and therefore they must needs  
be naturall &c. Aetypage B. Gorden in these words,  
is in all this page following, speaks directly of  
the suffocation of the Mother, and the symptoms  
thereof, speaking verie wide from his matter, as I  
will shew in the chapter ensuing; yet forasmuch  
as in this place, he hath an eye also to our present  
inquiry, I must take knowledge, that by these  
words; these symptoms do yeeld unto naturall  
causes, and are procured, and also eased by such  
ordinary means as other diseases are, he meaneth  
some symptoms (at least) in Ma. Glouers case;  
although not all, nor naming. Nor being he declar-  
eth more plainly in these words afterwards, deman-  
ding, what equalitie of contrarietie, either in



degree or in power, can there be, betweene a superna-  
 turall suffocating power, and the compression of  
 the bellie and throat. This seemeth to touch our  
 case; for a smut as in the rising of the moulder  
 to the throat, that so rebounded first in the  
 breast & bellie, the moulder throat was usually com-  
 pressed, w<sup>th</sup> great strength of men's hands.  
 Now he reasoneth thus: for a smut as diseases  
 are cured by their contraries, what con-  
 trariety can here be assigned? then he addeth  
 further: These are disparates in Lodgick, but  
 not contraries. For contrariety is betweene such  
 as are comprehendd under one generall. And where one  
 is <sup>op</sup>posed unto one alone, and not indifferentlye  
 unto many. Neither do I thinke if any man  
 well advised, will say, that by compression of  
 those partes, he is able to suppress the power of  
 the liuell. These things we see, although they  
 were none other that his booke was published  
 non praemorsus unguibus, <sup>not to kill</sup> praemeditation. For

first

# Satisfactions to the

first, it doth not follow, that what soever affects  
 needeth to naturall helpe, doth it selfe spring out  
 of naturall causes, Saule his melancholick man-  
 ner, was raised up - an evill spirit, sent of  
 God. Yet was his vexation often eased by  
 Davids Lute, which was a naturall meanes.

Corn. Gemma  
 Cosmoer cap.  
 mirab. 62.

univ. de prat.  
 dam. li. 5. cap.  
 28. li. 4. cap. 25.  
 Bapt. Codron li.  
 4. cap. 2.

Trine. Vale!  
 sac. phil. cap.  
 28. Saxonia  
 li. de flica  
 cap. 45.

Many learned men affirme, some of them out  
 of experience, that demoniacs may recover ease  
 by physick helpe. And first for this reason: the  
 well instructed, put in way of diseases, rosen  
 the helpe of humors; distemping, depra-  
 ving, corrupting the outward airt, and the  
 inward humors in manifold manner, especia-  
 ally disposing them unto a melancholick  
 habit. Now humors ferome rather the dis-  
 well bath. Against these molitions, man  
 physick darts at sometimes, he so happily  
 furloes, as man, is not defeated, yet enfee-  
 ble orinder their falling; and so bring-  
 some relief to the Patient. But Godden  
 will say, there is the rule of contrariety,

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nearly bounden in the nature, whilst so distempers  
are altered, and the natural, obstructions are  
not so. But what gave you contraction to the  
breast in that compression of the breast? I am-  
sured compression (in deed) of the breast, and  
sure, a supernaturall wonder, are separated  
in Lodgint, but so were Davids harp, and Sauls  
evil spirit. And so is corruption of mensuall blood,  
or generative seed, made by the compression  
of the belly, in the right suffocation of the  
mother. Yea so you shall finde it oftentimes,  
if you compare remote causes with immediate  
effects; and consider not the logical affection  
of contraries in their next immediate genus.  
For example, Davids musicke & Sauls evil  
spirit, are in the balance of discretion, dissen-  
tantious arguments, in deed, sure as both in  
reason, and nature dissent, and therefore oppo-  
site; but yet interlayning no greater disorder  
one with another, then both of them do with heat

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## Satisfactions to

Gal. de symp  
caus. lib. 7.  
lib. 7. cap. 8.  
Valef. fac. p. 1.  
cap. 18.

or cold, blindness or eloquence, & such like, or obli-  
quities; and therefore may well be disparated,  
negatives one may be opposed to maxims; but may  
not be contraries, nor fight in single combats  
together. But if it be weighed, that Satan  
prepared first a seat of black choler, and then  
of, as out of foggy combustion, raised black  
terrifying vapours, and affrighting the  
phantasy, might raise excessive fear & fury;  
then art we led, as by a thread, to find, 2. sub-  
ordinate causes; the object of delight & consolation  
& the object of terror, & vexation; defeating  
& conquering one another. In matters more  
physical, & not transient, the same oppo-  
sition may be observed. As, negat contrariety  
in degree or in power, can be found, betwixt  
the Tarantula, whose biting causes such mon-  
strous exorbitant symptoms, & the pleasant  
sound of musick, which presently appeaseth all  
the Tarantula it self, is not abated by mus-

Alexand. ab  
Alex. gen. di  
li. 2. ca. 17.  
wier, de prag  
li. 4. cap. 19.

G. J. S.

therefore they are <sup>not</sup> contraries, that expell one another, but by operation of muscle, & the works of sex person, are set in extreme opposition w<sup>th</sup> out any intercession at all: the person passing the spirits into their fountains, & so insinuating <sup>it self</sup> ~~it self~~, to surprise life, and the muscle calling the spirits from their center, and ~~to~~ <sup>to</sup> them, to gaisting & removing from the fountain & tower of life, & cunningly interlayning it, in the outward basen p<sup>er</sup>ts, till they infuse heat, assisted continually w<sup>th</sup> infinite spirits, have started, & cast it out againe, by the pores. And materiall medicines likewise are furnished w<sup>th</sup> examples, to illustrate this doctrine. As, heat rubarb and formall contrarieties, or variatune in nature, w<sup>th</sup> the Tertian fever may, it is rather like it. And doth not therefore aduail, to the cure of the fever, properly, but only by a consequent, in as much as it expulseth the matters of obstruction in the first

first return, whereof the first was intended  
 And, to exemplify from our selves, that  
 is no right contrariety, between vapours ascen-  
 ding, from distastfull causes in the mother, &  
 compression that is made about the navel; for  
 if these had a proper or immediat repugnance  
 then should that compression prevail at all times  
 against vapours thence ascended: but that is  
 refuted by all hysterical epilepsies, & melanchol-  
 lies: therefore is the contrariety in deed, & direct  
 ly, between that compression, and the distention or  
 swelling of the lower bellie upwards, whereby  
 the vapours are not kept below; but the down-  
 y troubl oppression of the vitall parts, by the violent  
 bearing up of Diaphragma, is, to the great ease  
 of the patient, thereby much prevented. In  
 much like sort, standeth the case, that Dr Jorden  
 hath toucht; for that compression of the liver  
 in M Glouers fittes, was a right & immediat  
 contrarie<sup>to the</sup> distention thereof, whereby it was  
 eased; and w<sup>th</sup> all, a means, of a more comly

Mercat. de morb.  
 mul. li. 2. cap  
 2. 4. 5.

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keeping the position of her bodie, to the better  
satisfaction of her friends. But we thinke  
of George D Jordan, or some other; rather, of less  
judgement, thus multiplying together the disten-  
tion of her throat was done, by Satan immediately  
or els by materiall causes, rayed in her bodie,  
by him, yet could the compression of mens hands  
make any resistance to the power of the Devil,  
if so procure her ease? Is any man able to re-  
passe the power of the Devil? I answer by  
distinction of this power, as it is considered  
at large, or els limited. In the former res-  
pect, all flesh is unable to make any sin: but  
according to the latter, men may be able to  
prevaile against him in particular resisting  
so as sometimes, not the divine providence and  
dispensation. For albeit his power, be as the  
power of a mightie Angel, according to his  
creation, yet his rebellion is full considered,  
he remaineth in a perpetuall bondage; ha-  
ving now all the moment of his might to  
quisitely

Ephe. 2. 2  
cap. 6. 12.  
psal. 34. 7  
psal. 91.  
Math. 18. 10  
Heb. 1. 14.  
2. Pet. 2. 4  
Jude. 6.

10 CM.

1 2 3 4 5 6 7 8 9

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# Satisfaction to

Job. 1. 2.

quisitely limited towards all creatures: both, as  
 touching the effecting of things, so only as  
 it is designed him; as also, touching the extent  
 on of his might, in every singular thing, so far  
 only, as is permitted him. I doe not believe  
 there is any man, well instructed in the sense  
 of Christ, that wilke stand so much surprised, as  
 to deny this. Then do I, then hence, thus  
 then, I conclude: *ingeniosus* Satan hath  
 leant to torment the body, he hath for cutting  
 action therein, but sure a proportion only of  
 his power, permitted him to use, as our soue-  
 raigne God then leaveth at libertie unto him  
 and more then that, he is not able at that  
 time to employ. And we may see it to be  
 so, in all *Demoniacs*; in whom his malice  
 would, and his might would, rather destroy  
 their members, then write them; and burst  
 out the spirit, then stretch it forth. Yea  
 those that he tosseth upon a bed or floor, he  
 could as easily throw up into the air And  
 sure





## Satisfaction to

outward compression, thus far Doctor his action was  
aduanced, as that he was kept upon her back, and so  
not the extension of her thigh so great. Dr. Jordan  
doth not think, Democritus are not golden; for  
that were against common sense. He will not say  
holding can in no wise avail; for that were as  
much against all experience. He must graunte  
therefore that the Diuells limited power may  
be a little restrained in the uttermost point  
of the outward acting, or moving of the members  
so ofte, as it findeth there a further proportion  
of resistance then was that; against w<sup>ch</sup>, the  
dispensation was at first extended. Thus  
haue I also dispatched his second argument  
out of Hippocrates. For that w<sup>ch</sup> he addeth  
there further, of Cupping glasses, and sweet plas-  
ters, applied beneath, and euill smells above, his  
meaning is not to accommodate, to the taste of the  
patient, (whom no man can abouth to haue be-  
tasted by them) but to demer by them, such an

opinion as I think no man ever held. Of no mat-  
ter, you shall hear more (by the grace of God) in the  
next chapter. Against my .9. Character is ex-  
pected thus: the convulsions and cataleptick  
prehensions of the parties, in her fitted, ranc of  
hysterical vapours, sorteing by courses, to grow  
out the bodie, and insinuating themselves into the  
ioints; and so againe on the contrarie, by the  
falling downe, of these vapours, into the place  
of their originall (ad fontem mali, as they speak)  
every member & ioint, obteyned his free libertie  
again. Save that I am sure of the honestie  
of the reporter, I would not have believed it  
a doctor of physick, who had ben first teach-  
ed up in the studie of philosophie and after-  
ward confirmed by the practise of it: would  
have said thus. All concrete humors have their  
motion contrarywise, to the place of the material  
element, w<sup>ch</sup> is next the earth: but being dissol-  
ved into vapors, they challenge straight, the  
region

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## Satisfaction

region of the air, for their habitation. And as water ascends, not upward but by violence, so vapours have no naturall motion downward, neither can they descend, but by some externall agent forcing them. And as this is perpetually true in the great world, so hath it the same necessarie bond of resemblance, in the little world of mans bodie. Out of the fermentation of malitious humors in the matrix, arise vapours (I graunt) much afflicting sundrie waies, both heart & brayne; but so quick, that they returne together aint more, after they haue wrought their mischiefe about; it to imagine them, like the devouring beasts of the night, who returne againe to their denes, in the morning: and yet more absurdly; because the beasts haue their naturall motion to returne by; vapours are barred, by the strong law of nature, to goe downe aint more. Valesius therefore that learned Commenter vpon Hippocrates, geuing reason for the dampling of certaine conuulsions who are spoken of in that text, writeth thus; Defec-

Gal. de natm.  
fac. li. 1. cap.

13.

Val. in Epid.  
Hyp. li. 3.  
sect. 3. & gr. 11



runt condulsiones, quia arterior, incoeperunt iam excutis a  
neruis in carnes, et detrahari a capite, ad uterū excrementa,  
unde acciperunt sudores et menstrui fluxus. Here he  
acknowledgeth the waie of the vapours, to be out  
of the sinewes, (not to retire to their fountaine  
but to passe forth) into the flesh; and so be dis-  
cussed by the pores in the skin. The remnant  
yet retained against humoral foules, by other  
detrahent passages, according to their kinde motion,  
were sent down ward. And thus were both brain  
& sinewes, delivered of their clogging excrementes.  
I need not here draw in many testimonies, where  
reason is so lightsome: especially regard M. Docters  
owne testimonie, may stand in the stead of many.  
In the .7. leafe & second page of his booke, declar-  
ing how the partes of the bodie, as well as by  
proper affect, growing in themselves, may also  
be drawn into consent of suffering w<sup>th</sup> others, &  
that either by an absolute, or consequent com-  
munitie coming to some low substantialed may  
be transmitted insensibly from pt to pt by the  
instinct from the fibres of fevers, in these words.

Math. de  
Gudi conf. 81.

do Albert.  
Bottonus de  
morb. mult. cap.

q. 1. & many  
others.

where

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## Satisfactions

where a vapour arising from the part affected, disperseth it selfe thorough the whole bodie, and affecteth the sensitive partes w<sup>th</sup> cold or heat, the motiue partes w<sup>th</sup> trembling, the vitall partes w<sup>th</sup> fainting sounding, inequality of pulse &c. The naturall partes w<sup>th</sup> deiection of appetite subuersion of the Stomach &c. untill (what vapor be returned unto his originall?) no: but nature haue overcome & discussed it. Organic in his 21. leafe, 1. page. speaking yett more properly for my purpose, where he stretcheth out, w<sup>th</sup> good iudgment, the cause of these sodaine fittes, women haue of the mother, he saith, that the humor being at first crude expecteth his concoction in our bodies; and geues no signe of his presence, untill such a proportion of it be digested, & resolved into vapors, as, for the offence thereof, the part affected is not able to brooke; and for y<sup>e</sup> weaknes of y<sup>e</sup> expulsive facultie, not able to auoide out of y<sup>e</sup> bodie, but filling the veynes, arteries and the habit of y<sup>e</sup> bodie, is communicated to y<sup>e</sup> principall partes, diminishing or deprauiing their functions so long, untill y<sup>e</sup> portion of vapours (what? returnt againe

to their fountain?) no: but be discussed through  
 naturall heat. Many will wonder, yet they  
 will not think it to be a miracle, that men  
 of such rank, should be so overtaken in con-  
 tradiction. But they will cease soon after,  
 they have considered; that, in this investigation  
 of causes, the spirit of his mind discoursed  
 freely, as being not tasked to the manner  
 nature of some formerly enamored conclu-  
 sion: but in the other answering, his passion  
 seemed too strong for his judgment, so as, it  
 made him mistake likewise, self love for con-  
 science: nor in another place, so earnestly Epist. dedic.  
 he pretends, to be the cause of his writing:  
 for what else could transport him, or force him  
 to forget him self, when he was demanded  
 a reason of these fluctuating motions, down to  
 the throat into the bellie; Let goodly wise men  
 iudge. Against my 10. character, some make  
 attempt, ~~to this effect~~ <sup>to this effect</sup>: That it is an argu-  
 ment of a strong antipathie (indeed) but not

of

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## Satisfactions

of witchcraft D. Jordan in the latter end of his  
first chapter, would haie that wolt. burthen, upon  
perturbations of the minde, w<sup>ch</sup> in my fift<sup>e</sup> cha-  
pter I gave disproued. This exception seemeth  
to be of a higher nature & to spare about the  
taile, so as the wing that must surmount  
it, hath need to be impeded, w<sup>ch</sup> some feare  
of diuine intelligence. In deed many curious  
subtleties are comprised in the common place of  
secrete properties, w<sup>ch</sup> of antipathie is a  
principall member. I can not ge<sup>t</sup> will en-  
terprise to sound all these depths, being well  
enough priuie to my owne imbecillitie for such  
attempts. He that professeth full abilitie ther-  
unto, cannot want the note of arrogancie  
& impudencie, saith grave Gorrheus yea  
they y<sup>t</sup> reduce all things to y<sup>e</sup> manifest qua-  
lities of elementes, are nothing els themselves  
but Elementes, saith one of the sharpest pe-  
losophers. But yet we shall not need  
to <sup>en</sup>quire, of other antipathies, for that  
only

Gorrheus def. med.

Jul. Scaliger. gen.

345. 7.

only, nor is betwixt two individuall species  
of one kinde an old woman & a young maide.  
What strange disorder in nature would be betwixt  
these: I denie not, that these <sup>are</sup> in certaine  
men, certaine peculiar qualities, nor  
are consequently necessary to the proper  
mixtion of their first materialls; and  
that either in the whole bodie, or but in  
some pt, namely the stomack, braine or  
other. Whereupon some men are easily  
affected by these, some by a cold drinke,  
others by hot milke, hony, & sundrie such  
like: as also at the sight or propinquitie  
of a veat, but these are species of other  
kinde. Again in mankinde, and for the  
same reason, some two men have a princi-  
pall correspondence in their natures, to  
consent & love together. And some other  
two finde the contrarie. But yet these  
things are not neere the case in question.

ffor

Erast. disp.  
par. 1. pag 50.

10 CM.  
2 3 4 5 6 7 8 9  
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## Satisfactions

For hence this maid, at the presence of that  
 old woman, is made, not only void of all  
 sense & understanding, but also an vgly  
 spectacle of monstrous symptoms, insula-  
 ble to all kindly sicknesses. The great affec-  
 tion, this to be from physall antipathie  
 is also of opinion. That God made some men  
 to be towards others, as the wolfe is to  
 the sheepe, the kite to the chickens, or  
 rather (as Plinie saith) the catoblepes  
 and the basilisk are towards man, who  
 kill him by sight, without any further delay  
 or as the Triballians, Scirians & Thibians  
 who having in one of their eyes two pupils  
 and in the other the figure of a horse can  
 bewitch, yea and kill, the whom they will  
 by look upon. Whereupon he saith continually  
 See how nature, hauing engrafted naturally in  
 some men this unkinde appetite, to feede com-  
 monly

Plin. nat. hist. li. 8  
 c. 21. li. 29. c. 4.

Pl. nat. hist. li. 7.  
 cap. 2.



monly (like wild beastes) upon y<sup>e</sup> bowells & flesh of  
men; hath taken delight also, and pleasure, to give  
them inbred poysons in their whole bodie, yea and  
venome in the verie eyes of some; that there should  
be no naughtines in y<sup>e</sup> whole world, but y<sup>e</sup> same  
might be found againe in man. Thus in deed  
wrote y<sup>e</sup> Plume; but y<sup>e</sup> collector, like a pro  
fane pagan, ignorant of y<sup>e</sup> true God, &  
of y<sup>e</sup> creation of y<sup>e</sup> world by him. If any  
amongst us, have taken spoile by his so wri  
ting, I advise yem to let go that spoile againe,  
& to learne from the sovereign scripture, &  
man consisting of bodie & soule, was created  
in the image of God: w<sup>ch</sup> image seemed p  
fectly & yet doth seeme in pt, both in his  
soule & body, by sundry resplondant sparkles,  
& beames, as symboles of divine & heavenly  
pfections: yea verie remarkable in this grace  
of his immortallity, & harmlesnes towards

Gen. 1. 27  
zanch. de. op  
dei. p. 3. li. 3  
ca. 1.

Idē de hum  
creat.

of y<sup>e</sup>nd

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# Satisfactions to

offer'd by his naked, & <sup>renamed</sup> ~~renamed~~ birth; having  
no part fourm'd w<sup>o</sup> to hurt w<sup>o</sup> all, as other  
creatures have. A naturall badge of vacuities  
of all mix'd poisons, & naturall engrafted  
fullness, so as Linne writeth. And is either on  
creation or birth more otherwise, certainly  
it must have followed, that God had given  
men a lawe, w<sup>o</sup> man of them must have  
broken against their wills: w<sup>o</sup> leadeth w<sup>o</sup>  
unto a verie blasphemous absurditie; how soe  
wierus saw it not. In consideration w<sup>o</sup> that  
I both accept & ioyne w<sup>o</sup> that religious  
exclamation of Erastus; Quae ergo dementia  
sit credere aliquos a deo factos esse qui  
ex oculis praesentissimu veniunt, lingua etiam  
et voce, interitu adferant alijs: magna (crede  
mihi) et detestanda est haec superstitio, in multa  
animis etiam num radices agens. in English  
thus: Therefore what madness is that to believe  
that God made some men, such as should pour

Wier. de praest.  
dcm. li. 3. ca. 36.

Erast. diss. par. 1.  
pag. 96.

forth

forth most present payson by their eyes, or w<sup>th</sup> their tongue  
 & voyce, bring suddaine destruction vnto other men:  
 this (beleeue me) is a great & detestable superstition. &  
 (he might haue said heathenish prophecies) w<sup>ch</sup>  
 yet to this <sup>day</sup> ceaseth not to maintayne his rootes in  
 y<sup>e</sup> mindes of many men. But (to set foote to  
 foote w<sup>th</sup> them, and proue their errours) If this  
 would be a physicall antipathie betwixt M<sup>r</sup> Glou  
 & that eviled witch, we must finde the disorder  
 in one of these twaine: in their fourmes or in  
 their qualities. Fraustocius is of iudgment, that <sup>Trac. de Symp</sup>  
 fourmes can extend & propagate themselves be- <sup>& Antip.</sup>  
 yond the Circumscrip<sup>t</sup> line of their matter, & be  
 by the fourmes of two discordant bodie, at com-  
 petent distaunces, meeting in the mid way,  
 doe expell & labour to destroy one another;  
 even as, on the contrarie; in agreeing fourmes  
 so constituted, there is a mutuall reaching forth  
 of handes for coniunction: w<sup>ch</sup> is that sympathie  
 w<sup>ch</sup> so many singe of. But Scaliger findeth  
 these difficulties in that waie. In y<sup>e</sup> eyes of  
 the



de al. de subt.  
gen 344.3.

the Cock (say they) is a contrary power to the eyes of the  
Lyon, therefore if that fourme maie goe forth, so maie  
the fourme of man doe likewise. And so it shall be gene-  
rable & corruptible in part; wherefore also in y<sup>e</sup> whole  
for it were foolish to saie, it dilateth and contracteth  
it selfe like a sponge. T<sup>o</sup>is (he saith) is the greatest  
argument. Another not much lesse is this, for so  
y<sup>e</sup> fourme of a man be in the aire. Therefore then the  
aire is man. And y<sup>e</sup> matter of y<sup>e</sup> aire is indewed w<sup>th</sup>  
two fourmes, to wit the fourme of the ayre, and the  
fourme of man. By this meanes shall the aire be  
full of fourmes going forth and one fourme pre-  
cing another, and passing beyond, through all sort  
of passengers euerie waie and from euerie place,  
going hither and thither this waie & that waie  
either therefore the aire must be infourmed w<sup>th</sup>  
all fourmes togeather, and neither w<sup>th</sup> this fourme  
nor that, this nor that part, but the same part w<sup>th</sup>  
manie, or els the same fourmes w<sup>th</sup> man both in  
subiect and without y<sup>e</sup> subiect, abstracted and  
not abstracted both togeather. T<sup>o</sup>is far Scaliger  
well disproving the meeting abroad of their  
fourmes

fourmets we speak of. But as if againe saith  
that albeit fourmets be denied, yet the egression  
of accidents are liable to this imputation, without  
any heinous trespass against philosophie so far  
at least our interpreters will hope to help themselves  
if shall not want the assistance of Pomponatius  
if Paracelsus to presse the matter to the furthest  
in their behalf. Wherefore they doe it in many  
particulars, transgressing my theme, or (at least)  
exceeding the compass of my waste time, I will  
leave them to Erastus and Codronchius, who have  
both treated & overtrodden them, in euenie rarrum  
steamet, already. Only for the readers sake, I  
will yet to speak a little, enclosing all my matter  
within this small circle. If that afflicting pre-  
sent of Eliz. Jackson to paratop M. Glouer, came  
through a corrupting & destroying qua-  
lity, that was in her, oppugnant to the nature  
of that maide, I would aske (then) whether this  
quality was originally imbred, or in her life time  
acquired. I am sure they can not doubt it in-  
bred

Pompl. li. de man  
Parac. de caus  
morb. indivisib.  
Paracelsus li. 1  
ad thes. et  
alijs locis plu-  
rimis

Erast. di. cont  
Par. part 1  
Codronchius  
li. de morb. reuol  
Casmanus singul  
par. v. cap. 14

10 CM.

2 3 4 5 6 7 8 9

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## Satisfactions to

bred, for that would have been found in her, before she  
 came to this age, towards some others; or in this age,  
 and towards M. Glouer, at the least. Who was fami-  
 liarly acquainted w<sup>th</sup> her, and that w<sup>th</sup>out this dan-  
 ger, untill that falling out of them; whereupon  
 was threatened and executed. so headit a vengeance.  
 If they graunt this qualitie acquired; then doth it  
 rest to be enquired, how she came by it. This ac-  
 tualitie, in this kind to offend another; is, by  
 her very presence, to cast into a grievous afflic-  
 tion of the bodie, must be either w<sup>th</sup>out the consent  
 of her ~~will~~ or w<sup>th</sup> it. The former way can be  
 no other, then contagion. Now a distaste cometh  
 through contagion, when as aie one that varieth  
 about himselfe, some rotten or infectious distaste;  
 by the means of hurtfull breathes, or aires flow-  
 ing from their bodie, or bloods, smite some other  
 w<sup>th</sup> the like, whose bodie is predisposed to re-  
 ceive such an impression. But by this means did  
 not Eliz. Jackson offend M. Glouer: first be-  
 cause

Gal. diff. feb.  
 li. 1. cap. 4.



These Objections.

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1. she herself had no contagious disease ~~transmitted~~ upon her.  
2. because the disease was ~~not~~ seen in the maid had, to wit, the suffocation of the mother, to wit, not by contagion. 3. if it could come by contagion, yet could she not have it of her, for as much as the said Elizabeth, had not the suffocation of the mother herself; and she could not give it if she had not. 4. if by rotten aires issuing from her bodie, she could have infected others, she must needs have infected some others besides that maid in like manner; she conversing and standing in the throng, of so many hundred, at sundrie times, as many can witness she did, in those her daies of tryall. 5. if the maid had ben hurt properly by contagion, her disease would have proceeded the same way her, although the externall efficient were removed; like as of all contagious diseases in deed, the whole profession of physick beareth witness. But this maid was never in this manner of affliction, but thorough her  
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## Satisfactions to

present of that Eliz. Jackson. For at all other times  
her self bare other foules, w<sup>ch</sup> had no resemblance to  
this. Therefore w<sup>th</sup>out her will, as by phisicall con-  
tagion things come to passe, this could not happen  
If then, that miserie were inflicted, w<sup>th</sup> her will-  
ing consent, it was either absolutely out of her  
owne wrath or malice effected, or els by some  
adventitious power contracted and combined  
To do such a thing by an absolute malicious aspect  
is impossible, & manifestly absurd to affirm,  
1. because malice or wrath, are not, in their na-  
ture, transient, & operative in another subject,  
but tarried alwaies at home, so long as they  
have any being, to bring miserie to the breast  
that bred them. And albeit the cold sparkle  
(as we saw) w<sup>th</sup> furie, & desire of revenge, yet  
let it be against whome they are so inflamed,  
sleepeth never the worse, if he list him self. For  
although I should graunt, that our seeing is  
made by the going forth of the spirits (w<sup>ch</sup> we see  
most advantage for their cause) yet are not those  
spirits, become animate wights, nor enabled, in  
a

a foreigne subiect, to worke the designed, of that  
 insatiable appetite that sent them, for if they  
 were, then all men <sup>&</sup> are angry towards others should eas-  
 ly worke their owne revenge intemperately. And if  
 you will say, that it is not a naturall propriety of  
 wrath, but only proceedeth from a peculiar and  
 exceeding degree thereof. What degree can be ima-  
 gined to have ben in that fillic woman, that hath  
 not ben sent many millions of times in men of  
 gotten blooded, of saughtier & more torpid spi-  
 rit, more highly & incomparably provoked and  
 inflamed then she was. 2. I game if one passion  
 by the simple propriety of his nature, as gra-  
 duated to some great height, by many doubled  
 of reflexions, can sensibly affect. Sub. may  
 should not other passions by the same reason, affect  
 the will of their sender in the like sort. and so  
 the wicked lover, compass his kinder love, upon  
 the chaste matrone that he can beguile. 3. Let  
 us consider, what can passe forth, w<sup>th</sup> those  
 being spirited by the eyes, unto the object

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## Satisfactions to

whereunto they are sent. Should it be any other,  
then some abstract species of a foul disease, first con-  
tracted in the imagination, and then furiously im-  
pressed in the possible spirit, to be by them con-  
veyed unto the evil wished object? I demit  
not that fearful fantasies, & imaginations  
of monsters, may easilie hurt the partie &  
contaminate them, and I am content also  
freely to graunt them, that as the  
eyes do then become witnesses of the inward  
perturbations, by their forward, furious or  
gastly aspects, so they be ported likewise  
to let out the flashing sparkes, that break  
out from the inward flaming spirits. But  
what then? how shall these do the like in a  
forraigne subiect? by what force shall they  
enter: yea by what commission & power shall  
they proceed? guided they can not be by the  
will of the partie, out of whose eyes they issue,  
for the soule is bounded wth in organall regiments  
and will, or intelligence of their owne, they have

none,

none being at first but idle abstracts, things y<sup>e</sup>  
 had no consistence in the world. And such shadows  
 as they were first made, such kind of being did they  
 lose, so soon as the act of imagination left them,  
 w<sup>ch</sup> must needs be as soon as when they went  
 out of the eye, at the uttermost. 4. If that  
 goodly old woman, had by these means influe-  
 ted that fitt, then did it lie in her power,  
 when she should see it, to be for best advantage  
 not to have influted it, But she could not  
 aboyde it possibly, in or in experiments, in  
 in moneths space being made: in and out of  
 w<sup>ch</sup>, it had ben greatly for the wretched  
 advantage, if the maid had stood as well.  
 Therefore not by any efficacie that flowed out  
 of her selfe absolutely, could she cause this mir-  
 acle spectacle. 5. There be many witnesses  
 of one of these experiments, w<sup>ch</sup> my selfe,  
 being at that time present, did observe;  
 when that wite was secretly brought into

## Satisfactions to

the room where the maid laid, afflicted w<sup>th</sup> her o<sup>r</sup>  
ther kind of fitt. She was not brought to the  
maide; but carryed to a corner of the chamber,  
and many persons standing then between them, so  
could not possibly fix her eye upon the maide, to  
smite her by that means; and yet was she  
by and by, as surely smitten as at other times.  
Here their witts are quite dried up, and all  
their magicall constellations, will not make  
one shower to moisten them. Let Pomponatius  
and Paracelsus, or whosoever in favour of them  
or of their doctrine, in this point, have lent  
their helping hand sometimes in disputations,  
consider whether an adventitious power be not  
here enforced by a necessarie consequent: Seeing  
those things that are here disputed, can neither  
be referred to the knowne qualities, nor secret  
properties of nature; for then it behoves  
more potent causes be searched out, by w<sup>ch</sup>  
such effects can be achieved. These powers  
not

Erast. li. de La-  
mij. pag. 13.



w<sup>e</sup> surmount t<sup>h</sup>e power of nature, must either  
 be God, or Angell's good or bad. Now then we  
 are to trie, of what spirit s<sup>h</sup>e would be & d<sup>o</sup>  
 these things. She would not be assisted in t<sup>h</sup>e  
 busines neither by God, nor good Angell; for Jam 3.14.15  
 t<sup>h</sup>at, it was the seeking of her private revenge Jam 4.3.  
 & t<sup>h</sup>e accomplishing of her curse; it was y<sup>e</sup> h<sup>u</sup>it Heb 11.6  
 of her neighbour; and s<sup>h</sup>e a woman of no faith  
 w<sup>e</sup> I p<sup>ro</sup>ve by iij infallible reasons. 1 s<sup>h</sup>e  
 would not pray, but as other witches doe;  
 t<sup>h</sup>at is, leading out t<sup>h</sup>at petition, deliver  
 us from evill. w<sup>e</sup> t<sup>h</sup>ing was discovered to  
 be a symbol of t<sup>h</sup>e Covenant between the  
 Jewell & her, by t<sup>h</sup>at rebourning of t<sup>h</sup>e sense-  
 lesse minded bodie, at t<sup>h</sup>e use of those wordes  
 in prayer, Pronounced at such times, by anie  
 t<sup>h</sup>ere present. 2. As s<sup>h</sup>e would not praise &  
 petition, w<sup>e</sup> made against her God, so  
 would s<sup>h</sup>e not make profession of t<sup>h</sup>at faith  
 w<sup>e</sup> should serve for, to stand for t<sup>h</sup>e true  
 God: w<sup>e</sup> among sundry of her, I principally

argue

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## Satisfactions to

argue by these two poynts: when she should have  
saide, and in Jesus Christ, his onely Sonne our Lord  
of her selfe, she would ever leave out, our Lord, and  
when she came to saie The holie Catholick Church,  
the forgiveness of sinnes: she would saie thus  
The holie catholick Church, the comission of sinnes  
wherein we maye trave she werit foot steppes of  
Sathan. For betwene these wordes forgiveness  
and comission, there is no similitude of sound  
whereby she might easely mistake the one for  
the other, and the word comission, was the  
aptest word, that would be put, in that place  
to blasfeme the Christian faith w<sup>th</sup> all. The  
can not no colour of reason grow out of  
ignorant simplicitie, but must rather be re-  
ferred to the institution & schooling, of the Devil  
for confutation. 3. As she would not praye to,  
nor confesse the true God, so by her words, she  
proued the Devil to be for God. for she said  
before times, sought his help, by witnes &  
Good sayers; as was proued at her endite<sup>m</sup>.

It

It is manifest therefore, that not God, nor good  
 Angells, were that supernaturall power that assist  
 ed her, in the smiting downe of that poore maid,  
 by her presence; but Sathan the enemy of  
 mankind & high blasphemour of God, in all  
 his works: For what at length, their  
 antipathie is found to be: even a combina-  
 tion with the Diabell; where in she said words  
 from her faith, renouncing Christ for Lord,  
 and so againe promised to serve her in  
 surer turne, when she would call for him.  
 That the Diabell will not doe things for curious  
 wicked person, but for sure only, as are become  
 his absolute servants, all men of sound un-  
 derstanding will easily acknowledge. What  
 would they the renowned Judges, and honest  
 iurors otherwise doe then finde her guilty  
 of, and geve them sentence for witchcraft,  
 when as they said soon, with their own eyes  
 so lamentable a spectacle of Sathans works,  
 whereto that diabolically admitted old woman  
 had

Remique, demonol.  
 sag. li. i. ca. i. li. i.  
 di. i. et alibi  
 Erast de Lamys  
 ita cont. same  
 part. i. & Goddard  
 de lamys passion.

See y<sup>e</sup> Narrat.  
 p. 14



# Satisfaction to

had sufficiently proved her selfe a mediatrix.  
 the same kind of antipathie likewise, & none  
 other is to be needed unto those Triballians,  
 and others, who I thinke assuredly would bewitch  
 by their looks. This needeth never to be needed  
 unto them, as if God had given them above  
 other nations, that peculiar gift of wonder  
 full working, as Fernelius & Wierus seeme  
 to let it go; but God having revealed  
 him selfe unto them, by his workes of the  
 creation, sufficient to make all flesh con-  
 ceivable, & being <sup>not</sup> sought unto by them, nor  
 worshipped accordingly, gave them up, as he  
 doth all such others, unto a reprobate mind,  
 even the God of this world to blinde their eyes  
 that as they received not the love of the  
 truth, that they might be saved, he might  
 give them, by an efficacious working, strong  
 delusions, to believe lies; that all might be  
 damned who believe not the truth, but take  
 pleasure in unrighteousnes. Neither let any

Fern. abd. rer. cau.

li. 2 ca. 16

Wier. de praest.

dam. li. 36.

Ro. ca. 1.

1 Cor. 4. 4. 1 Thes.

2. 9. 10. 11. 12.

gent

think it strange, that young & old of some right  
 nations, & that in many respects, should be  
 cast out of God's protection, and marked in  
 a countenance, for the bondage of Sathan.  
 This present age of ours, is not destitute  
 of examples to confirm it. The Brasilians  
 of whom Lereus writes among his tra-  
 vellers, have not only their bodies, both men  
 & women & children, possessed with devils,  
 in the days of their solemn ceremonies,  
 but, at all other times also, are under  
 such an iron bondage, of intolerable  
 servitude to them, that (as if God had  
 cast off all care of them) they are almost  
 continually committed to his corporal tor-  
 ments & beatings, without any power or  
 hope to get out of his hands. But  
 we need not sail into America for such  
 merchandize. The Neuvians, & of the  
 Livonians who in times past were called

John. Lereus hist.  
 nat. in Brasil.  
 cap. 15.

Casp. Penier, de  
 Theomontia  
 Godesman, de Sami  
 li. 1. cap. 6. pag. 51.

Neuvians

10 CM.

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## Satisfactions to

Nerrians, somurgabounds w<sup>th</sup> t<sup>he</sup> f<sup>ill</sup>g<sup>ie</sup> f<sup>rie</sup> at  
th<sup>is</sup> daie, t<sup>hat</sup> y<sup>e</sup>arely, in t<sup>he</sup> daies, next following  
t<sup>hat</sup>, w<sup>th</sup> t<sup>he</sup> t<sup>h</sup>ur<sup>g</sup> ob<sup>st</sup>ru<sup>ct</sup> for t<sup>he</sup> nat<sup>u</sup>ritie  
of t<sup>he</sup>rist, (we call t<sup>hem</sup> t<sup>he</sup> t<sup>w</sup>elve daies) t<sup>here</sup>  
is a g<sup>e</sup>n<sup>e</sup>rall calling of t<sup>hem</sup> toget<sup>her</sup>, by a ma<sup>n</sup>  
ning t<sup>ri</sup>e, of a lame footed boye. After t<sup>he</sup> boye  
followeth, not longe, a certayne tall man, w<sup>th</sup>  
a wh<sup>ip</sup> of y<sup>e</sup>ron lashed in his hand; w<sup>th</sup> he so  
p<sup>ro</sup>mptorily bestrovet<sup>h</sup> upon t<sup>hem</sup>, t<sup>hat</sup> for  
s<sup>h</sup>ort to appeare at t<sup>hat</sup> first summon<sup>ing</sup>, as y<sup>e</sup>  
for a long time after, w<sup>th</sup> greibous pained t<sup>he</sup>  
smarting sting y<sup>e</sup> storages t<sup>he</sup>reof remaine w<sup>th</sup>  
on t<sup>he</sup>ir bea<sup>st</sup>lie h<sup>u</sup>ies. As soone as t<sup>hey</sup> are  
in readines to follow y<sup>e</sup>m, t<sup>he</sup>y s<sup>ome</sup> trans-  
fourmed all, in to t<sup>he</sup> shape of wolfs. T<sup>he</sup>y  
are some thousand of t<sup>hem</sup>, t<sup>hat</sup> t<sup>he</sup>is assemble  
toget<sup>her</sup>. T<sup>he</sup> r<sup>o</sup>pping captaine goeth before  
y<sup>e</sup> all t<sup>hat</sup> goodly rout followeth, supposing  
t<sup>he</sup>mselves are become wolfs. As t<sup>he</sup>y march  
forward in t<sup>he</sup>ir waie, t<sup>he</sup>y fall upon y<sup>e</sup> m<sup>u</sup>rry, all  
t<sup>hat</sup> t<sup>he</sup>y meet, y<sup>e</sup> spoyle as m<sup>u</sup>rgels as  
t<sup>he</sup>y



they ran, only men they ran not mule & dog. When  
they come at a river, their captain pfeles the  
waters w<sup>th</sup> the stroke of his whiffe, so ab  
they seeme to divide a funder, and leade a drit  
path, for his heard to follow him. And after  
the twelue dayes they well spent, havinge  
kept the dayes christmas, then wouldest  
<sup>semblance</sup> of the, they wouldest  
returne to their homes, and to their (a little) better  
willy againe. The Vilagians also, a people  
inhabiting by the frozen sea, have sigente a  
bout the memorie of man, & worow of stones  
worshipped wood & stones for their Godd.  
When they go on hunting, or fishing, or be  
gin any other worke, they first, meaning  
to consult w<sup>th</sup> their Godd, endeavour by  
certaine aduocations, to moue them from  
the places where they stand. If their Godd  
moue easlie towards them, it is taken & they  
fabour their enterprise, and promise success,  
if they go back from them, they denie success,  
but if they will not moue at all, they are  
offended.

offended. Then must they please them w<sup>th</sup> some sacrifice,  
w<sup>th</sup> straight waies they doe; by the meane of a brazen  
orium & frag, w<sup>th</sup> they use in that coniuration;  
the dwell serving unto them, what kinde of beast  
foule, or fyt they must sacrifice unto him. The  
head of that beast, they hang upon a tree; w<sup>th</sup>  
they count holie, the remnant they boyle & spend  
amongst their friends. And all of them was the  
schute in the breath, wherein the sacrifice was bo-  
led. Thus they thinke to save all things prosper &  
goe well w<sup>th</sup> them. Moreover is anie strange  
w<sup>th</sup> them, desire to know the state of his house  
or friends, they will make him certified thereof,  
w<sup>th</sup> Em. 24. hundred space, the way the place be  
3. hundred miles of distance. And that in  
this manner. The emperour that undertaketh  
it, after that w<sup>th</sup> his usual ceremony, he hath  
called upon his conured gods, suddenly fall  
they downe as dead, & so remaineth w<sup>th</sup> out  
all sense, moving on the of life. The reason  
greatly

ghosts, w<sup>ch</sup> all, that some doe continually attend to his  
 bodie, feare least they shalbe doo carry it away, after  
 24 hours expired, the spirit being returned, the  
 breathlesse bodie wakeneth w<sup>th</sup> a groane, as out of  
 a deepe sleepe, as though it returned from deathe to  
 life againe. And thus being restored, as formerly  
 unto all the phisicall demands, so to geue him a better  
 assurance, verboneth up something in speciall,  
 whereby the phisic may assuredly acknowledge that  
 he hath bene in his house, or in the house of his  
 friends, after whom he enquireth. Werit great  
 is the number & power of spirits that appeare  
 walk amongst them, haile & talke w<sup>th</sup> them,  
 so as they can not be rid of them. Sometimes  
 they are much terrified & troubled, as w<sup>th</sup> the  
 ghosts of their kinfolke dead, w<sup>ch</sup> to quit  
 of, they burie their bodies under their hearths  
 w<sup>ch</sup> is their only remede, & yet being neglected,  
 they are miserably infested & disquieted, w<sup>th</sup> their  
 fancies, in all places meeting them. At this  
 day are there fewer incarnations, then have ben  
 in times past; the king of Sweden, publishing

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Satisfaction to

severely prohibited the use of such things amongst them  
and cared, as much as is possible, to instruct them  
in our religion. The ministers of Finland and  
other countries adjoining, goe to them in the  
winter season, when it is <sup>very</sup> (for at other times  
they can not) and sursey as they can most wisely  
they instruct & teach to pray; baptizing likewise  
sursey as they can fastest and competent instruction  
upon: the aged sort, of w<sup>h</sup>ch, do commonly <sup>in</sup> w<sup>h</sup>in  
xij. or xij. daies after baptism. These things  
writeth Vencerus, a man verie goodly, learned  
& grave of years, being of himselfe, slow to  
believe sursey things; and therefore professing  
that he hath found these things to be true,  
(although of long time, he had not believed  
them) by most sure and <sup>explore</sup> indications of wit-  
nesses worthe credite. And, that the <sup>explore</sup> diligent  
of sursey Parents, are oftentimes wofully yeden  
over, to this corporall servitude of Sathan, is  
plentifully proved, by him, that is well able  
to speak to these matters; havinge in xvj. years  
spent, been at the conditioe of myne Sundertich  
(writeth

Remigius de monod.  
li. i. cap. 2

witched, in the Countrey of Lorraine.  
 Agreeably hereto saith Peucer, in another  
 place, That these witches doe not onely vow  
 themselves to Sathan, but euen their Chil-  
 dren also, in their wombes, or new borne, do  
 they dedicate vnto him; yea giue in marriage  
 their daughters to the Diuell, like as in  
 old time they burnt their Children to the  
 Idoll Moloch. Thus farre hath the  
 mistfull exception of Antipathie giuen  
 me occasion to enlarge my selfe (as I hope)  
 for the better strengthening of the truth  
 against your enemies. The next obiectiō is  
 D. Jordens owne. That, for that voyce in  
 the maydens nostrills, it is nothing to be  
 accounted of; himselfe could fashion the like.  
 As for <sup>his</sup> ~~he~~ would not admitt. and nor  
 tall man; no more doth D. Jorden, any Rome  
 time. But when ye shall haue <sup>made</sup> your prooffe,  
 before some of these & heard it, in M. Glouer,  
 and shall obteyne their lawfull testimonie,  
 then

Peucer. li. de  
 diuin. gen. tit.  
 de diuin. ex som-  
 nijs sub finem

Dion, in Pompeie.

Arist. Rhet.  
li. 2. cap. 28.

~~Ensch. aul. h. h.~~  
~~h. h. h.~~  
Just. Mart. apol.  
1. ad sen. Rom.

Shall go game thus must at my hand by  
it, & I will weild, he can counterfett a very  
straunge thing. D. Jorden (belike) is in his  
younge blood still, nothing is straunge, no-  
thing is difficult in his eies in all this  
case; w<sup>ch</sup> so manie do, & have seene some  
things also in their dayes, yet in no small  
admiration. I must entreat you for be-  
lieving him, for these 2 reasons. 1. because  
himselfe was not sufficiently informed  
in the matter. 2. because he abougeth  
to do an impossible thing. It had ben  
good D. Jorden, had called to minde before  
he wrote, how one Crescens (who would  
have ben accounted a great philosopher  
in his time) was condemned, by Iustine the  
Martyr, for no philosopher, but for speaking  
of the Christians, things & he knowe not.  
I will sett no sure censure upon D. Jorden,  
but by his patience, I will enforme the  
reader, of more then D. Jorden seemeth  
to



to know. If the maid had uttered this  
 voyre callingly, as in passion, (for so she  
 would, had we think) then would she have  
 set forth the voyre suddenly, w<sup>th</sup> nodding  
 or spreading of the Nostrills, and some  
 contention of the breast. But contrariewise,  
 her breast & breath went peaceably, the  
 nostrills never moved at it, she moved  
 to the side & diligently applied her ear  
 thereto more to her face, became a fax of  
 w<sup>th</sup> a fault w<sup>th</sup> singing, as if it had aspen-  
 ded out of her bellie: and indeed at the  
 first offer of it, there would become  
 a little motion in her bellie, as at the  
 beginning of one of her pangs. The mo-  
 tion went stealingly up into her throat.  
 So, from fault w<sup>th</sup> singing, it proceeded  
 by stronger & louder by degrees, till  
 it grew to a voyre, audible to manie.  
 I cannot think that D Jordan, if he  
 had

As M Scot of y<sup>e</sup> temple  
 also witnessed, & he  
 observed at y<sup>e</sup> sessions  
 house.

had diligently observed all these circumstances,  
would either have made so light of the matter,  
or yet gave affirmeth that he ran do the like  
himselfe. 2 But especially if nott that he had  
likewise weighed, all other concurrents of her  
case: namely, that the maid was in all that  
time, voyde of all manner sense & voluntarie  
moving, as hath ben proved. And that the  
witch was sometimes, brought into the cham-  
ber secretly, of purpose to finde out, if there  
were any fallacie. Whereof the case was so  
related, as that (beyond all I have hereto-  
fore said) at the Sessions house, whilst the  
witch, for dinner time, was carried to New-  
gate, the voyce in the maides nostrills was,  
but in the afternoon, that same <sup>kind of</sup> voyce  
was returned againe, before any in the cham-  
ber w<sup>th</sup> her, knew that the witch was retur-  
ned into the Sessions hall: so as the coming  
of the voyce againe, was the first motive to  
make them enquire whether that woman was

come into her judgement place: & so they found Test. M. Scott  
 it. Let her reader now be iudge, whether D. Jorde in his report,  
 gave in this point taken upon him an impossible  
 thing. It seemeth that he often times praich-  
 ed to fourme such a voyce when he was by him-  
 self; and when, in his owne judgement, he had  
 attayned some negat intent it, he said by it by  
 as much as he looked for. neither considering  
 how it would sound, to those who had heard  
 M. Glouer. and much lesse how he might  
 prove, that her maid had any apprehension  
 actually, & in use, or ability of will, to dis-  
 pose of any action: and least of all negat  
 might be the reason, that her voyce would  
 have some & cause at her present & departure  
 of that woman only, & would not be sifted  
 nor altered by any other. He soonest gently  
 sheweth, that deuiseth but upon a few things.  
 The same defects will be found in him, in his next  
 objection to my 14. Character. For thus he  
 saith to it. At the pronouncing of that  
 petition



Satisfactions to

petition, Believer is from euill; the maid was put in  
mind of that woman, by whom (as she thought)  
She had receaued hurt; w<sup>th</sup> remembrance, moved  
her passion; her passion then, caused y<sup>t</sup> suddaine  
tossing of her bodie either as in waie of detesta-  
tion & shunning her; or as to challenge & accuse  
her. Some Reader maye thinke, that by this  
reasoning, & charging, the maid w<sup>th</sup> a voluntar-  
ie actiue of this, to make her case seeme more  
strange & wonderfull; w<sup>th</sup> tendeth, to im-  
posture. She being indeede thus pressed by some  
sugget to salute it thus: those wordes of y<sup>r</sup>  
petition giue her (as in y<sup>e</sup> twinkling of an  
eye) a fearfull apprehension of y<sup>r</sup> woman,  
that apprehension moueth y<sup>r</sup> bodie; before  
any discourse of reason can enter to staye it.  
So that it will make it but as a start, w<sup>th</sup>  
sudden to a man vpon interrogatorie; when  
some warme thing, y<sup>t</sup> would not burne him  
toucheth his skinn, at vnawares. But

yet his ignorance of the case, nor he understood, nor yet  
 against to be taught, for he knew not, having not atten-  
 ded so diligently, that the tossing of her bodie was prou-  
 ing times at one prayer. Believer us from euill, being  
 so many times repeated, and her bodie so many times  
 rebounding at the same. If the first motion had ta-  
 ken her suddenly, the second did not: and if the second  
 had, yet the third & fourth could not do so. The case  
 is like in the former similitude. For if a piece of  
 brass or iron, being some what hotter then his flesh,  
 be layed upon a mans hand at vnawares, it may  
 cause him to start at the first, but if it be done  
 so many or many times, he will contempne it, as being  
 secure, & no further hurt can grow thereof. I  
 said, that if the remembrance of that woman would  
 be such a startling to the maid, whie was it not  
 the same, in all other parts of her fitts, when as then  
 was evident, that she understood what we  
 said, the same prayer being used? because I know,  
 It will suffice as farre as he can, I suppose he  
 will answer; She did not the same at those other  
 times

## Satisfactions to

times, because the the discourse of her understanding  
 stood more free; but now it was verie feeble & slender.  
 But I replie againe, if her discourse were at this  
 time, feeble & slender, why did she startle at these  
 wordes Believer vs from euill? for to pick out Elizabeth  
 Jackson out of these wordes, in her twinning of an eye  
 sheweth of a verie quick discoursing braine. Here  
 beguiled her logical part of reason, to be free on foot, to  
 descend her scale of genus and species so swiftly and to  
 ascend againe from her asseste to her cause, & among  
 them to finde out her instrumentall, w<sup>ch</sup> sure delect-  
 ritie. Call you this a feeble and slender discourse? nay  
 surely, this matter was brought nearer unto her  
 hand before, in these wordes of our Lords prayer, forgive  
 vs our trespasses, as we forgive them y<sup>e</sup> trespassse against  
 vs; for here her consequent fell very direct from y<sup>e</sup>  
 generall forgive them y<sup>e</sup> trespassse against vs, <sup>to this particular</sup> namely  
 Elizabeth Jackson. Also it was manie times nearer  
 in her ministers prayers, wherein euer more God  
 was besought to defeat her worke of Sathan.  
 For, from the Diuell to his instrument, was a

far



far ~~Porter~~ discourse. yea beyond all this, it is more  
 probable. ~~He~~ would have moved rather at the plain ma-  
 nning of Elizabeth Jackson, in time of this her weakness  
 then at those words, w<sup>ch</sup> offered so far fetched occasion  
 to think upon her: and yet that, oftentimes having  
 ben done by those that stood about her, at such little  
 times, did never produce any motion of her bodie.  
 Furthermore these reasons pretend that this motion  
 was but a mere start, suddenly stayed againe;  
 but it was sometimes a strange rebounding w<sup>ch</sup>  
 wallowing; and that namely at the session house;  
 where Eliz. Jackson, being brought into the Chamber  
 where the maid laie, and remained to saie the de-  
 praier, at the pronouncing of these words / de-  
 liver us from euill; (w<sup>ch</sup> w<sup>ch</sup> more sadde she was  
 constrained at length to speak) the poore sense-  
 lesse maid, lying at that time, in verie ougly dis-  
 action of her armes, and extreme rigiditie or stif-  
 nets of all her bodie, was bowed vpward in exami-  
 nle, as a false Circle, and then growne over into  
 the woman, so far, as if Judge Anderson him selfe  
 had not staied her, she had fallen over the bed, on  
 the

## Satisfactions to

the same vice, where that woman stood. This amounted  
to more then an incontinent starting. On the other  
side if it were voluntarie, as in celebration, he  
would be not haue moued, towards his wife, but  
from her ward: if to challenge or to annoy his  
wife; whic not nure, rather, before he fell into  
her fitt, at such times as that woman was brought  
in vnto her. If he saie she did it thus, rather, he  
maketh the matter more wonderfull, he annoyeth  
her againe of imposture. Well if he will (at  
length) rely vpon, to surrou him selfe (for he  
hath done as nure as that, already in this  
cause) then he falleth into the ruyne, which I haue  
brought vpon his cause, in my fift chapter. And  
there let him be for me, vntill he haue repented  
of his p[er]nicie. Lastly against her extraordinary  
deliuerance, he affirmeth, that she receaued no  
surrou, in that day, beyond that which was na-  
turall: And that was twofold; abstinence, &  
a confident perswasion:  
~~good conceit~~: both which are oftentimes obserued,  
effectually for such cures. First touching absti-  
nence, let him not be angry w<sup>th</sup> me, that I

compart him to that notable witchwarden Reinold Scott  
 (the himselfe blusseth not to use his authoritie sometimes)  
 who stretching his trelle to sing a note about Pharaos.  
 inhaunted, would haue his reader imagine, that if  
 they had knownt asmuch as he, to wit, that many great  
 will in short time ingender life, they might pperuene  
 ture, haue gone further in one point, w<sup>th</sup> Moses then  
 they did. He neuer considering that this must haue  
 required some daies (besides many other difficulties  
 vnassurable) both for the anoyntinge of all the  
 Egyptians bodie, & proungout the land, as also to  
 haue ben allowed for the prouction of that worme  
 afterwards, and so would not be mategeable w<sup>th</sup> Harons  
 stroke of the rod, w<sup>th</sup> turned the dust into lice, at  
 once in euery house & quarter. For in like sort  
 doth D. Iorden reason gone, w<sup>th</sup> asmuch aduise-  
 ments, & as little defensible, w<sup>th</sup> he saith, that  
 fasting helped M. Glouer. For albeit fasting  
 be conuenient, in such a disease as he supposed  
 he to be, yet I am assured his meaning is  
 not, that fasting <sup>from</sup> out meate vndo the  
 feate. Again he is overtaken w<sup>th</sup> ignorance  
 of the cast, for if fasting would haue cured  
 her, there wold a time w<sup>th</sup>erein, for the spare of





Cal. Aurel. li. i. tard.  
p. 15.

18. daits together, she lived in more more expe-  
site abstinence; then Calius Aurelianus, or any of  
the Methodicians diatribes would have expected  
at her hands. But this is too grosse to spend  
time upon. The other says, some kind of subtilitie  
in it: that a good conceipt cured her. like Agnes  
onto, another man of great edge, said, Imaginatio  
hurt her, and imagination helped her. To both I  
answer, if there were not in other orasions, and  
times, greater weight of wisdom, & solid iudgm<sup>t</sup>  
to be expected & looked at both their hands, cer-  
tainly, neither the one were fitt for the bodie, ne-  
ther the other for the soule, to take any charge  
or cure thereof. It is true indeed & Patients  
are much comforted at the present of their  
physition, of whom they are well p<sup>r</sup>pared, both  
tousing his knowledge & good will towards them,  
because by such a one, they haue themselves assu-  
red, (having first made up their reckoning w<sup>th</sup> the  
demiurge) that they shall receive as sure succor  
as the ordinarie meane can afford them. If  
such a one therefore geue them a comfortable report  
of their disease, they continue straight wain a good

imagination. This good imagination taking place, more  
 is more, in their minds, thrusteth out fear, not before  
 it was seated, either as the originall of their sickness,  
 as it is in some; or else as companion adding strength  
 thereto, as it is seen almost in euery one. For  
 even in those, in whom their sickness hath not the whole  
 dependance upon fear, yet yettly through loue to liue  
 still (not almost hath a idolous eye at euery point  
 of sickness that are ravished by their thoughts) yettly  
 through ignorance of their remedie (not causing  
 them to suspect their daunger to be greater  
 then it is) although fear was not in the beginning  
 to make them sick, yet it ioyneth soon after the  
 entrance, & geues the sickness greater settling.  
 For not cause it is, that Physicians first put their  
 patients in good comfort generally, that so they  
 may haue fewer causes to fight against. But  
 especially if they see fear haue taken full possession,  
 then they make their tongues as the rimbles of gonia  
 to drop & infuse into their patients minds the sweet  
 imaginations of reasonable health. Not good comfort  
 once fastened, doth then profit, more or less, according  
 to the greater <sup>or lesser</sup> dependance on that passion; not by

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Satisfaction to  
an immediate encounter<sup>the</sup> mayne distaste, but only by  
putting out that passion, that either bred or nour-  
ished it. Hereupon the cure succedeth, not out  
and out, but by restorative physic, & that (ofte-  
times) not great expunction, if fear were the  
solitarie cause and more; if it were but a trans-  
ient or old, the release yet further depending  
upon the rest of the constitution still well performed  
for other morbidall causes, will not be, by a good  
imagination, removed. And to accomodate these  
things unto the present instance, of M. Glouers  
case, I will admit so much touching the sur-  
round as is common to all sick folks, and sup-  
pose not all (for the present) but not grant  
it, that this dread was removed by a good  
opinion taken in, at the beginning of their  
prayers; but what (I pray you) remoueth  
the residue of diseasefull causes, to wit, ge-  
nerative seed or menstruell blood, enforced  
upon us by M. Doctor in this case? Did a good  
concoction work the feat also? Verily I should  
thinke a more reasonable man then so to saie.

For



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Howebeit can best displace feare as I haue said  
w<sup>h</sup>ereof ensues a quiet disposition of the famul-  
ties, w<sup>h</sup>o before time were disturbed. & therefore  
meantime, the fruit w<sup>h</sup>ereof is, a good disposi-  
tion of the bodie to admit all the p<sup>er</sup>suall cure. If  
any man doubt, that so, the conuincit causes might  
be quiet also, I answer, daily experience is against  
it, in other like patients, as he supposeth this now.  
And besides that, some followed not expectation  
of any surer materiall causes in her cure,  
as I haue proued, in my 6. Chapter, of necessity,  
must then haue ben. So that even by this he  
gaunt/ nothing, though I should geue him, that  
he had a vehement apprehension of death by that  
doubt meeting. Whereas yet it plaine-ly seemeth  
otherwise, by the report of the day of her deli-  
uerance, w<sup>h</sup>en as a pause being made, after  
2. Preachers had prayed, & interpreted the scrip-  
tures, he fell into weeping, & weeping of  
her hand, complaining of vncustomed paine,  
yea casting out wordes of feare, that God would  
not heare them, calling on him for her so wretched  
a

Epist. Heb. 12. &  
p. 25.

Heb. 11.

a creature. By this passage maye be seen well enough  
that the maid was infirmish at that time, of that good  
imagination of her helpe, w<sup>ch</sup> we speake of in this place,  
and then much more, of that confident perswasion b. ser-  
den speaketh of, w<sup>ch</sup> is of the substantie of faith. w<sup>ch</sup> if  
he resume hert, to urge me withall, putting it in place  
of good imagination or apprehension, w<sup>ch</sup> heaimes to his  
purpose, he rather should haue said; I know that faith  
when it is pitied on a true object, is of her waies well  
conditioned, ouercometh all things. And hereby M. Gl.  
(at the length) triumphed in victory; but then he  
falleth upon his own sword. For faith is a signa-  
turall thing. If he neede the same to her greatly  
by that meanes, then he falleth into the lasse  
of my former conclusions in the 7. Chapter, If  
he will striue, to finde a difference, betweene faith  
is confident perswasion, I know none but this, that  
faith hath but one roote, or foundation, whereon it  
standeth fixed, as a column that cannot be remo-  
ued. But confident perswasion is a thing y<sup>t</sup> walketh  
on 2. legs, a right & a left, and therefore maye be  
pitied wrong, as well <sup>as</sup> right. When it setteth  
leg, fixing it upon the word & promise of God, then  
it

it is faith; but notwithstanding it is not to be  
 left by, fastened at random upon other ob-  
 jects, it is presumption. What object here  
 he assigns to M. Glouers I will to know his  
 mind. If subordinat meant, then he similes  
 Asa's sin, whose confident was in his wisdom 2. Chron. 16  
 ons. And sure would for reward sake be. I  
 hope he hath no thought, that he trusted to in-  
 ordinat meant, as they that put confidence  
 in charms & enchantments, for that had ben  
 Sauls like rebellion and blasphemy against  
 the Eternal. Whosoever then will he turne  
 himselfe, if he will <sup>leave</sup> his learned of confident  
 persuasion, extend no further then a good imagina-  
 tion, then he speaks improperly, is answered before.  
 Finally, if for altogether, if a good context could cure  
 her, then would the entrance thereof, had brought in,  
 not it, present ease & mitigation, but not a violent  
 increase & exacerbation of the symptoms. Witness his  
 own examples of the Countesse of Mantua & some others.  
 The Countesse (saith Marcellus his doctor) being afflicted  
 with hypochondriack melancholic, but imagining her selfe  
 bewitched, was through y<sup>e</sup> prudent counsell of y<sup>e</sup> physician  
 cured

Marcel Don.  
 de med histo  
 ministr. lib. cap. 1.



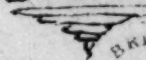
cured, by casting into y<sup>e</sup> egestions of her purging (unknowing to y<sup>e</sup> Lady)  
 nayles, feathers, & needles, & causing her woman afterward to shew  
 it all onto her, w<sup>th</sup> a glad countenance. Her Ladie in ioy cryed  
 out, I perceave I was not deceaved, when I thought I was be-  
 witched: and after that, daily, she became better & better. Sup-  
 are. all y<sup>e</sup> casto<sup>r</sup> & Trallian bringeth, being more than y<sup>e</sup> D. receiveth.  
 Nota sure are all y<sup>e</sup> Marcellus was able to gather, both out of experience  
 & authorities: he being a great learned man; & writing a volume  
 of mercurious histories in this sort; wherein he sheweth (amongst  
 y<sup>e</sup> rest) what great reading & observation. He saith M. Glouer  
 was troubled by a continencie passion; the first ad cause, being fear;  
 & the second ad remedium, being a general apprehension; which had  
 yett no paynt, & sooner approaching, which was y<sup>e</sup> full more tu-  
 multuous & violent then any. Some happened thereupon, the first ought  
 outlasting & menacing countenances; w<sup>ch</sup> falling dead & suddaine  
 integritie out of heat. And for this <sup>reason</sup> Trallian saith, y<sup>e</sup>  
 nature passion, ad primitiva cause, bringeth y<sup>e</sup> subiect, & the  
 subiect it selfe be of no long continuance, hence the cure may  
 be so suddaine, as in these examples he setteth downe. But if  
 it continue long, & y<sup>e</sup> imagination go into a habit, sure artifi-  
 all devices will effect but a little; at y<sup>e</sup> least (I would ad) not effect  
 sure suddaine integritie. But all men know y<sup>e</sup> M. Glo. affliction con-  
 tinued y<sup>e</sup> space of seaven monethes & a halfe. All w<sup>ch</sup> things considered,  
 these obiects are but gone; turne them w<sup>ch</sup> way soever, & all  
 their imaginations waile into vapour.

Alex. Tral. li.  
 cap. 16.

he. et. si mor-  
 moravit.

Both Divine  
 & Physion

Finis.



Lect. 21. May  
 1646. W. C.

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